

MAX MÜLLER'S
HANDBOOKS
FOR
THE STUDY OF SANSKRIT
— — —
A SANSKRIT GRAMMAR
FOR BEGINNERS.



15.2.404

HANDBOOKS
FOR
THE STUDY OF SANSKRIT.

EDITED BY

MAX MÜLLER, M.A.

TAYLORIAN PROFESSOR OF MODERN EUROPEAN LANGUAGES AND LITERATURE,
AND SUB-LIBRARIAN AT THE BODLEIAN LIBRARY.

HANDBOOKS FOR THE STUDY OF SANSKRIT.

EDITED BY MAX MÜLLER, M.A.

I

THE FIRST BOOK OF THE HITOPADEŚA: containing the Sanskrit Text, with Interlinear Transliteration, Grammatical Analysis, and English Translation.

[Price 7s. 6d.]

THE SANSKRIT TEXT OF THE FIRST BOOK. Price 3s. 6d.

II

THE SECOND, THIRD, AND FOURTH BOOKS OF THE HITOPADEŚA: containing the Sanskrit Text, with Interlinear Translation. Price 7s. 6d.

THE SANSKRIT TEXT OF THE SECOND, THIRD, AND FOURTH BOOKS.

[Price 3s. 6d.]

III

SANSKRIT-ENGLISH DICTIONARY, in Devanāgarī and Roman Letters throughout. By Professor TH. BENFEY. Price 2l. 12s. 6d.

"This Dictionary is designed, as it purports, to assist the reading of but a very limited selection from the enormous amplitude of Sanskrit literature. Nor are the needs which it aims to meet those which will be felt by an explorer in the less attractive departments of that literature. It will be of little help towards unravelling the tangles of Brahmanical philosophy, rhetoric, grammar, mathematics, or medicine; and, as to law, it is of avail only as regards some of the rudiments. One, too, who would be aided to do more than merely taste the Vedas must go elsewhere, to be saved from disappointment. We do not say this in disparagement. A Sanskrit Dictionary, even if it does not approach exhaustiveness,

may be very serviceable; and Professor BENFEY'S is amply full enough for nineteen in every twenty persons that will have occasion to use it. To be able to say, as we are, that it exhibits nearly all the bases of the language will convey an impression of its undeniable value. It will be most eagerly welcomed by all who are beginning Sanskrit, particularly by candidates for the Indian Civil Service; and there are, doubtless, hundreds of liberally educated men besides who will be tempted, by its ever-recurring references, for linguistic comparison, to Greek, Latin, Gothic, Old Norse, and Anglo-Saxon, to have it within reach, as a convenient manual of Aryan philology."—*Pall Mall Gazette*.

IV

A SANSKRIT GRAMMAR FOR BEGINNERS.

A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

MAX MÜLLER.



LONDON:

LONGMANS, GREEN, AND CO.

1866.



Oxford

T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.

PRINTERS TO THE UNIVERSITY

P R E F A C E.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native

grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyâ-Kaumudî*, the *Siddhânta-Kaumudî*, the *Sârasvatî Prakriyâ*, and the *Mâdhavîya-dhātu-vṛitti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundredst.

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite.

† In the University of Leipzig alone, as many as twenty-five pupils attend the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology.

I only wish it to be understood that where I have left out rules or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pân. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pânini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pânini, simply in order to give to the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *î* and *ñ*, from § 220 to § 226,

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμῆσεται τις μᾶλλον ἢ μιμῆσεται*, but I feel that I may say, यत्ने कृते यदि न सिध्यति कोऽत्र दोषः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhânta-Kaumudî* by *Śrî Târânâtha-tarkavâchaspati* there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in 1 and 2. On page 136, l. 7, read *शीवन्* instead of *स्त्रीषन्*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीनोधकत्वं*.

printed sheet of his work was destroyed by fire in 1795. The whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's* MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory

result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case, and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgri*, which forms its Aorist by adding इषं *isham*, ईः *ih*, ईत् *it*. Here the simplest rule would be that final च् *ri* before इषं *isham* becomes र् *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final च् *ri* should take Guṇa before इषं *isham* (Pāṇ. VII. 3, 84). This would give us अजागरिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i. e. अजागरिषं *ajāgārisham*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for जागृ *jāgri* a special exception from Vṛiddhi, and leaves its base again as जागृ *jāgar*. As soon as the base has been changed to जागृ *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII.

2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ i, like जागरिषं *ajāgarisham*. There is an exception, however, to this rule also, for bases with short अ a, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ a, beginning with a consonant and ending in र r, like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet:

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।

पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वोः प्राप्तयो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sârasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kâśinātha, Târānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sâyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Sârasvatī II. 25, 1, gives the Benedictive Âtmanepada वरीषीष्ट *varīshīshṭa* and वरीषीष्ट

starīshīshṭa; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that

portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇâdi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit, I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 245-299, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtiśvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

MAX MÜLLER.

PARIS,
5th April, 1866.

TABLE OF CONTENTS.

	PAGE		PAGE
CHAPTER I.—THE ALPHABET.		§ 27. Nasalized vowels	10
§ 1. The Devanāgarī alphabet	1	28. Light and heavy vowels	10
2. Direction of Sanskrit alphabet.	2	29. Acute, grave, and circumflexed vowels	10
3. How to write the letters	2	30. Guṇa and Vṛiddhi	10
4. Sounds represented by the Devanāgarī alphabet.	2	31. Guṇa of ā, a	11
5. Number of letters	3	32. Combination of vowels at the end and beginning of words. No hiatus	11
6. The letter <i>ḥ</i>	3	33. Vowels meeting the same vowels	11
7. Jihvāmūliya and Upadhmāniya	3	34. Vowels ā and a, followed by different vowels	11
8. Signs of nasals and their substitute	3	35. Vowels ā and a, followed by diphthongs	12
9. The three nasal semivowels	4	36. Vowels ī, ū, rī, followed by dissimilar vowels	12
10. Consonants without corresponding nasals	4	37. Vowels e and o, followed by any vowel except ā	13
11. Anusvāra before ś, ṣh, s, h	4	38. Vowels ai and au, followed by any vowels	13
* 12. Names of letters	4	39. Treatment of final y and v	13
13. Vowel signs, initial, medial, and final	5	40. The hiatus occasioned by Sandhi	14
14. Consonants followed by vowels	5	41. Vowels e and o before ā	14
15. Virāma	5	42. Unchangeable or Pragrihya vowels	14
16. Combination of consonants	5	* 43. Irregular Sandhi ; prepositions ending in ā or a, followed by e or o	15
17. The sign for r	6	* 44. Prepositions ending in ā or a, followed by ri	15
18. The Virāma used as a stop-gap	6	* 45. The o of oṣṭhaḥ and otuḥ	16
19. The signs for a pause	6	* 46. Irregular compounds	16
20. The Avagraha. List of compound consonants	6	* 47. The final o of indeclinable words	16
21. Numerical figures	7	* 48. Monosyllabic indeclinable words	16
22. Rules of pronunciation	8	* 49. Sandhi of the particle a	16
CHAPTER II.—RULES OF SANDHI.		* 50. Particles unaffected by Sandhi	16
§ 23. Object and use of Sandhi	9		
24. Distinction between External and Internal Sandhi	9		
25. Classification of vowels, long, short, protracted	10		
26. Monophthongs and diphthongs	10		

	PAGE		PAGE
*§51. Protracted vowels unaffected by Sandhi	16	§ 82. Visarga and final <i>s</i> or <i>r</i>	28
52. Table showing the combination of final with initial vowels	17	83. The only final sibilant in <i>pausā</i> , Visarga, and its modifications	28
53. Combination of final and initial consonants	18	84. Visarga before a sonant letter changed to <i>r</i> , and exceptions	29
54. The eleven final consonants	18	85. Final radical <i>r</i>	30
55. No word ends in two consonants	19	86. Final <i>r</i> before initial <i>r</i>	31
56. Classification of consonants, according to their place	19	87. Pronouns <i>sah</i> and <i>eshah</i> , <i>syah</i>	31
57. Classification of consonants, according to their quality, i. e. contact, approach, opening	20	* 88. <i>Bhoh</i>	31
58. Surd and sonant consonants	20	* 89. Exceptions in compound words	31
59. Aspirated and unaspirated consonants	20	* 90. Nouns ending in radical <i>r</i>	33
60. Changes of place, and changes of quality	21	91. Initial <i>chh</i> and medial <i>chh</i>	34
61. Changes of place affect Dentals, Anusvāra, and Visarga	21	* 92. Initial <i>ś</i> changeable to <i>chh</i>	34
62. Final <i>t</i> before Palatals <i>ch</i> , <i>chh</i> , <i>j</i> , <i>jh</i> , <i>ñ</i> , <i>ś</i>	21	93. Final <i>h</i> , <i>gh</i> , <i>dh</i> , <i>dh</i> , <i>bh</i> , throwing their aspiration back on initial <i>g</i> , <i>q</i> , <i>d</i> , <i>b</i>	34
63. Final <i>n</i> before <i>j</i> , <i>jh</i> , <i>ñ</i> , <i>ś</i>	21	94. Table showing the combination of final with initial consonants	35
64. Final <i>t</i> before <i>t</i> , <i>th</i> , <i>d</i> , <i>dh</i> , <i>n</i> (not <i>sh</i>)	21	95. <i>Nati</i> , or change of <i>n</i> into <i>ṇ</i> , and <i>s</i> into <i>śh</i>	38
65. Final <i>n</i> before <i>d</i> , <i>dh</i> , <i>ṇ</i> (not <i>sh</i>)	22	96. Change of <i>n</i> into <i>ṇ</i>	38
66. Changes of quality; sonant initials require sonant finals, and surd initials surd finals.	22	* 97. <i>Triṇoti</i> and <i>kshubhnāti</i>	39
67. Final <i>t</i> before <i>l</i>	23	Table	39
68. Final <i>k</i> , <i>t</i> , <i>p</i> before nasals	23	* 98. Change of <i>n</i> into <i>ṇ</i> in a compound	39
* 69. Final <i>k</i> , <i>t</i> , <i>p</i> before <i>māya</i> or <i>mātra</i>	24	* 99. Optional changes of <i>n</i> into <i>ṇ</i> in the preposition <i>ni</i>	43
* 70. Initial <i>h</i> after final <i>k</i> , <i>t</i> , <i>p</i>	24	100. Change of <i>s</i> into <i>śh</i>	43
71. Final <i>i</i> , <i>u</i> , <i>ṇ</i> after a short vowel	24	* 101. Change of <i>s</i> into <i>śh</i> in the reduplicative syllable	44
72. Final <i>i</i> and <i>u</i> before <i>ś</i> , <i>śh</i> , <i>s</i>	24	* 102. Change of <i>s</i> into <i>śh</i> after prepositions	45
73. Final <i>n</i> before <i>ś</i> or <i>s</i> (not <i>śh</i>)	25	* 103. Extracts from Pāṇini on certain changes of <i>s</i> into <i>śh</i>	45
74. Final <i>n</i> before the firsts and seconds	25	* 104. Change of <i>s</i> into <i>śh</i> in compounds	47
75. Final <i>n</i> before <i>l</i>	25	* 105. Change of <i>dh</i> into <i>ḍh</i>	48
* 76. Final <i>t</i> before <i>s</i>	26	106. Rules of Internal Sandhi	48
77. Anusvāra and final <i>m</i>	26	* 107. Final vowels. No hiatus	49
78. <i>M</i> in <i>pausā</i> , and before consonants	26	* 108. Final <i>ā</i> and <i>ā</i> , followed by vowels	49
* 79. Final <i>m</i> before <i>hn</i> , <i>hm</i> , <i>hy</i> , <i>hl</i> , <i>hv</i>	27	* 109. Verbal bases in <i>ā</i>	50
* 80. <i>Sam</i> before <i>kṛi</i> , <i>samśkṛi</i>	27	* 110. Final <i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>ṛi</i> changed to <i>y</i> , <i>v</i> , <i>r</i> ; final <i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>ṛi</i> , <i>ṛi</i> changed to <i>iy</i> , <i>uv</i> , <i>ri</i> , <i>ir</i>	50
* 81. <i>Sam</i> before <i>rāj</i> , <i>samrāj</i>	27	* 111. Final <i>ṛi</i> , before consonants, changed to <i>īr</i> or <i>ūr</i>	50

	PAGE
*§112. Final <i>e, ai, o, au</i> changed to <i>ay, āy, av, āv</i> ; roots ending in diphthongs	51
113. Final consonants, only eleven	51
114. Two consonants at the end of a word impossible	51
115. Sonant and surd initials require sonant and surd finals.	52
116. Final aspirates lose their aspiration	52
* 117. Final <i>gh, dh, bh</i> , followed by <i>t, th</i> , lose their aspiration and change <i>t, th</i> into <i>dh</i>	53
* 118. Final <i>gh, dh, bh</i> , followed by <i>dhv, bh</i> , and <i>s</i> , or final, lose their aspiration and throw it back on initial <i>g, d, b</i>	53
* 119. Final <i>ch, j, jh</i> changed to <i>k</i> or <i>g</i>	54
* 120. Final <i>sh</i> changed to <i>f</i>	54
* 121. Final <i>sh</i> before <i>s</i> changed to <i>k</i>	54
* 122. Final <i>sh</i> before <i>t, th</i> , changes them to <i>f, fh</i>	54
* 123. Final <i>sh</i> changed to <i>f</i> before other consonants	54
* 124. Final <i>j</i> in certain roots treated like <i>sh</i>	54
* 125. Final <i>ś, chh, ksh, śch</i> treated like <i>sh</i>	55
* 126. Final <i>ś</i> changed to <i>k</i>	55
* 127. Final <i>h</i> before <i>s</i> treated like <i>gh</i>	55
* 128. Final <i>h</i> treated like <i>gh</i> or <i>dh</i>	55
* 129. Final <i>h</i> optionally treated like <i>gh</i> or <i>dh</i>	56
* 130. Final <i>h</i> of <i>nah</i> treated like <i>dh</i>	56
* 131. Final <i>s</i> changed into <i>t</i> in certain nominal bases	56
* 132. Final <i>s</i> before <i>s</i> changed into <i>t</i> in verbal bases; <i>s</i> dropt before <i>dhi</i> ; optionally changed into <i>t</i>	56
* 133. Final <i>n</i> or <i>m</i> before sibilants changed to Anusvāra	57
* 134. <i>N</i> unchanged before semivowels	57
* 135. <i>M</i> unchanged before <i>y, r, l</i>	57
* 136. <i>M</i> changed to <i>n</i>	57
137. The five nasals abbreviated into the Anusvāra dot	57

	PAGE
§ 138. Anusvāra before <i>ś, sh, s, h</i>	58
* 139. <i>N</i> after <i>ch</i> or <i>j</i> changed into <i>ñ</i>	58
140. <i>Chh</i> changed to <i>chchh</i>	58
* 141. <i>Chh</i> before <i>n</i> or <i>m</i> changed to <i>ś</i>	58
* 142. Final <i>y</i> and <i>v</i> dropt before consonants, except <i>y</i>	58
* 143. Final <i>iv, ir, ur</i> lengthened if followed by consonants	58
* 144. Final <i>ir</i> and <i>ur</i> lengthened if ending a word	58
* 145. Radical <i>is</i> or <i>us</i> at the end of nominal bases lengthened	58
* 146, 147. Doubling of consonants	59
148. Explanation of some grammatical terms used by native grammarians	59

CHAPTER III.—DECLENSION.

§ 149. Gender, number, and case	62
150. I. Bases ending in consonants; II. bases ending in vowels	62
151. I. Bases ending in consonants; no bases in <i>i, ñ, y</i>	62
152. Terminations	62
153. I. 1. Unchangeable and I. 2. Changeable bases	63
154. I. 1. Unchangeable bases; <i>sugan</i>	63
155. <i>Sarvasak</i>	64
156. <i>Chitralikh</i>	64
157. <i>Harit, agnimath, suhrid, budh, gup, kakubh</i>	65
158. <i>Jalamuch</i>	65
* 159. Special bases in <i>ch</i> ; <i>kruñch, prāñch, vṛiśch</i>	66
* 160. <i>Prāchh</i>	66
* 161. <i>Ruj, ūrj</i>	66
* 162. Bases in <i>j</i> , changeable to <i>d</i> ; <i>samrāj, vibhrāj, devej, viśvasrij, parivrāj, viśvarāj, bhrijj</i>	66
* 163. Irregular nouns in <i>j</i> ; <i>khañj, avayāj</i>	67
164. Bases in <i>r</i> ; <i>gir, vār, pur, dvār, kir</i>	68
165. Bases in <i>s</i> ; A. bases formed by <i>as, is, us</i> ; <i>sumanas, sujyotis</i>	69
* 166. <i>Jaras</i> and <i>jarā</i>	70
* 167. <i>Nirjaras</i> and <i>nirjara</i>	71

	PAGE		PAGE
*§168. <i>Anehas, purudamsās</i>	72	*§194. Optional feminine compounds	87
* 169. <i>Uśanas</i>	72	* 195. <i>Pathin, ribhukshin, mathin</i>	88
* 170. Bases in <i>s</i> ; B. bases ending in radical <i>s</i> ; <i>pindagras, supis,</i> <i>śutusa</i>	72	196. <i>Ahan</i>	88
* 171. <i>Pipathis</i>	73	* 197. <i>Ahan</i> at the end of compounds	89
* 172. <i>Āsis, sajus</i> ; list of bases in <i>s</i>	74	* 198. <i>Ahan</i> at the end of compounds	89
* 173. <i>Dhvas, eras</i>	75	199. <i>Śvan, yuvan</i>	89
* 174. Bases ending in <i>ś, sh, chh, ksh, h</i>	75	* 200. <i>Maghavan</i>	89
1. <i>Dis, dṛis, mṛis, spris</i>	75	* 201. <i>Pūshan, aryaman</i>	90
2. <i>Naś</i>	75	* 202. <i>Han</i>	90
3. <i>Viś</i>	75	203. Bases in <i>in, dhanin</i>	90
4. <i>Dhṛish</i>	76	204. Participles in <i>vas</i>	91
5. <i>Dvish</i>	76	205. Participles in <i>ivas</i>	91
6. <i>Prāchh</i>	76	206. Bases in <i>īyas, garīyas</i>	92
7. <i>Taksh</i>	76	* 207. Miscellaneous nouns with changeable bases, <i>pād</i>	92
8. <i>Lih, guh</i>	76	* 208. <i>Vāh</i>	93
9. <i>Duh, ushñih</i>	76	* 209. <i>Śvetavāh</i>	93
10. <i>Druh, muh, snih, smuh</i>	76	* 210. <i>Anaduh</i>	93
11. <i>Nah</i>	76	211. <i>Ap</i>	94
* 175. <i>Turāśāh</i>	77	* 212. <i>Puins</i>	94
* 176. <i>Purodās</i>	77	* 213. <i>Div, dyu</i>	94
* 177. <i>Ukthasās</i>	77	* 214. <i>Asan</i> and other Metaplasta	95
* 178. <i>Prasām</i>	77	215. II. Bases ending in vowels, subdivided	96
179. I. 2. Nouns with changeable bases; A. nouns with two bases, <i>adat</i>	78	216. II. 1. Bases ending in any vowel except <i>ā</i>	96
180. <i>Prāch</i>	79	217. Bases in <i>ai</i> and <i>au</i>	96
181. B. Nouns with three bases, <i>pratyach</i>	79, 80	218. Bases in <i>o</i>	96
182. Bases in <i>at</i> and <i>ant</i> ; <i>adat</i>	81	* 219. <i>Dyo</i>	97
* 183. The nasal in the nom. and acc. dual of neuters, and in the feminine base	81	* 220. Bases in <i>ī</i> and <i>ū</i>	97
* 184. The nasal in participles of re- duplicated verbs	82	1. Monosyllabic bases in <i>ī</i> and <i>ū</i> , being both masc. and fem.	97
* 185. <i>Bṛihat, pṛishat</i>	82	A. By themselves; <i>dhī, kṛī, lū</i>	97
186. <i>Mahat</i>	83	* 221. B. At the end of compounds	98
187. Bases in <i>mat</i> and <i>vat</i>	83	* 222. 2. Polysyllabic bases in <i>ī</i> and <i>ū</i> , being both masc. and fem.	99
* 188. <i>Bhavat, Your Honour</i>	84	* 223. The five fuller feminine termi- nations	102
* 189. <i>Arvat</i> and <i>arvan</i>	85	224. 1. Monosyllabic bases in <i>ī</i> and <i>ū</i> , being feminine only, <i>dhī,</i> <i>bhū</i>	102
* 190. <i>Kiyat</i>	85	225. 2. Polysyllabic bases in <i>ī</i> and <i>ū</i> , being feminine only, <i>nadī,</i> <i>vadhū</i>	103
191. Bases in <i>an, man, van</i> ; <i>rājan,</i> <i>nāman</i>	85	* 226. Compounds ending in mono- syllabic feminine bases in <i>ī</i> and <i>ū</i> , <i>subhrū</i>	104
192. <i>Brahman, divan</i>	86		
* 193. Feminines of bases of nouns in <i>an, van, man</i>	87		

	PAGE
*§227. Compounds ending in polysyllabic feminine bases in <i>ī</i> and <i>ū</i> , <i>bahusreyasī</i>	106
228. <i>Strī</i>	107
* 229. <i>Atistṛī</i>	107
230. Bases in <i>i</i> and <i>u</i> , masc. fem. neut.	108
* 231. <i>Katī</i>	110
232. <i>Sakhi</i>	110
233. <i>Patī</i>	111
* 234. <i>Akshi</i> , <i>asthi</i> , <i>dadhi</i> , <i>sakthi</i>	111
235. Bases in <i>ṛi</i> , masc. fem. neut., <i>napṛi</i> , <i>pitṛi</i>	111
* 236. <i>Kroshṭu</i>	112
* 237. <i>Nṛi</i>	113
238. II. 2. Bases ending in <i>a</i> and <i>ā</i> , <i>kāntah</i> , <i>tā</i> , <i>tam</i>	113
* 239. Bases in <i>ā</i> , masc. and fem., <i>viśvapā</i>	114
* 240. <i>Hāhā</i>	115

CHAPTER IV.—ADJECTIVES.

§241. Declension of adjectives	115
242. Formation of feminine base	116
243. <i>Priyah</i> , fem. <i>priyā</i>	116
* 244. <i>Pāchakah</i> , <i>pāchikā</i>	116
245. Feminines formed by <i>ī</i>	116
* 246. Exceptional feminines in <i>ī</i>	116
* 247. Irregular feminines	116
* 248. Formation of feminine substantives	117
249. Degrees of comparison	117
250. <i>Tara</i> and <i>tama</i> , how added	117
251. <i>Īyas</i> and <i>ishṭha</i> , how added	117
252. Exceptional comparatives and superlatives	118

CHAPTER V.—NUMERALS.

§253. Cardinals and declension of cardinals, <i>eka</i>	119
254. <i>Dvi</i>	123
255. <i>Tri</i> , <i>tiṣṛi</i>	123
256. <i>Chatur</i> , <i>chataṣṛi</i>	123
257. <i>Pañchan</i> , <i>shash</i> , <i>ashṭan</i>	123
* 258. Construction of cardinals	123
259. Ordinals	124
260. Numerical adverbs and other derivatives	125

CHAPTER VI.—PRONOUNS.

§261. Personal pronouns	126
262. <i>Sah</i> , <i>sā</i> , <i>tat</i>	127
* 263. <i>Syah</i> , <i>syā</i> , <i>tyat</i>	127
264. Possessive pronouns	127
265. Reflexive pronouns, <i>svayam</i>	128
266. <i>Ātman</i>	128
267. <i>Svah</i> , <i>svā</i> , <i>svam</i>	128
268. Demonstrative pronouns, <i>eshah</i> , <i>eshā</i> , <i>etat</i>	128
269. <i>Ayam</i> , <i>iyam</i> , <i>idam</i>	128
* 270. <i>Enam</i> , <i>enām</i> , <i>enat</i>	129
271. <i>Asau</i> , <i>asau</i> , <i>adah</i>	129
272. <i>Yah</i> , <i>yā</i> , <i>yat</i>	130
273. <i>Kah</i> , <i>kā</i> , <i>kim</i>	130
* 274. Pronouns modified by <i>ak</i>	130
275. Compound pronouns, <i>tādṛis</i> &c.	131
276. <i>Tāvat</i> &c.	131
277. <i>Kaschit</i> &c.	131
278. Pronominal adjectives, <i>sarva</i> , <i>viśva</i> , &c.	132
279. <i>Anyah</i> , <i>anyā</i> , <i>anyat</i>	133
280. <i>Ubhau</i> , <i>ubhe</i> , <i>ubhe</i>	133
281. <i>Ubhayah</i> , <i>yā</i> , <i>yam</i>	133
* 282. <i>Pūrva</i> and its optional forms	133
* 283. <i>Prathama</i> and its optional nominative plural	133
* 284. <i>Dvitiya</i> and its optional forms	134
* 285. Adverbial declension	134

CHAPTER VII.—CONJUGATION.

§286. Active and passive	136
287. <i>Parasmaipada</i> and <i>Ātmanepada</i>	136
* 288. <i>Parasmaipada</i> and <i>Ātmanepada</i> in derivative verbs	137
289. Passive	137
290. The thirteen tenses and moods	137
291. Signification of tenses and moods	138
292. Numbers and persons	139

CHAPTER VIII.—THE TEN CLASSES.

§293. Special and general tenses, in the ten classes	139
294. Special or modified, general or unmodified tenses	140
295. Division of verbal bases	140

	PAGE
§296. I. First division; Bhû, Tud, Div, Chur classes . . .	140
297. II. Second division, and sub- divisions . . .	141
298. II a. Su, Tan, Krî classes . . .	142
299. II b. Ad, Hu, Rudh classes . . .	142

CHAPTER IX.—AUGMENT, REDUPLICATION, AND TERMINATIONS.

§300. Augment and reduplication . . .	144
301. Augment <i>a</i> . . .	144
302. Reduplication in the perfect, and in the Hu verbs . . .	144
303. General rules of reduplication . . .	145
304. Aspirated initials . . .	145
305. Guttural initials . . .	145
306. Double initials . . .	145
307. Initial sibilant followed by a tenuis . . .	145
308. The vowel of the reduplicative syllable is short . . .	145
309. Medial <i>e</i> and <i>ai</i> are redupli- cated by <i>i</i> , <i>o</i> and <i>au</i> by <i>u</i> . . .	145
310. Final <i>e</i> , <i>ai</i> , <i>o</i> are reduplicated by <i>a</i> . . .	145
* 311. Irregular reduplication by <i>Samprasârana</i> . . .	146
312. Short initial <i>a</i> . . .	146
313. Initial <i>a</i> followed by two con- sonants . . .	146
314. Short initial <i>i</i> and <i>u</i> . . .	146
315. Initial <i>ri</i> . . .	147
316. Special rules of reduplication . . .	147
* 317. <i>Nij, vij, vish</i> . . .	147
* 318. <i>Mâ, hâ</i> . . .	147
* 319. <i>Han, hi, ji, chi</i> . . .	147
320. Terminations . . .	148
321. Terminations of first and se- cond divisions . . .	148
322. Regular conjugation . . .	149

CHAPTER X.—GENERAL TENSES.

§323. General or unmodified tenses . . .	158
324. Reduplicated perfect . . .	158
325. Verbs which may form the re- duplicated perfect . . .	158
326. The periphrastic perfect . . .	158

	PAGE
§327. Strong and weak termina- tions . . .	158, 159
328. Weakening of base . . .	159
329. Bases ending in <i>d</i> and diph- thongs, how changed . . .	160
330. Bases ending in <i>i, î, ri, u, d, ri</i> , how changed . . .	160

CHAPTER XI.—INTERMEDIATE *i*.

§331. When it <i>must</i> be omitted, when it <i>may</i> be omitted, when it <i>must</i> be inserted . . .	161
* 332. List of verbs in which the inter- mediate <i>i must</i> be omitted . . .	162
* 333. Verbs in which the interme- diate <i>i must</i> be omitted in certain tenses . . .	165
* 334. Special rules for the redupli- cated perfect . . .	167
* 335. Special rules for the 2nd pers. sing. Par. of the red. perf. . .	167
* 336. Table showing when interme- diate <i>i must</i> be omitted . . .	168
* 337. Optional insertion of <i>i</i> . . .	169
* 338. Necessary insertion of <i>i</i> . . .	171
339. The intermediate <i>i</i> never liable to Guna . . .	172
340. Insertion of long <i>î</i> . . .	172
* 341. Optional insertion of long <i>î</i> . . .	172
342. Periphrastic perfect . . .	172
* 343. Periphrastic perfect of inten- sives and desideratives . . .	173
Paradigms of the reduplicated perfect . . .	173

CHAPTER XII.—STRENGTHENING AND WEAKENING.

§344. Two classes of terminations, strengthening or weakening a verbal base . . .	176
* 345. Special forms of strengthening and weakening certain bases . . .	178

CHAPTER XIII.—AORIST.

§346. First and second aorist . . .	179
347. Four forms of the first aorist . . .	179
348. Rules for the first form . . .	180

	PAGE
*§349. Rules for desideratives, intensives, &c.	181
350. Rules for the second form	181
351. Terminations beginning with <i>sh</i> or <i>sth</i>	181
352. Roots in <i>ā</i> and diphthongs	181
* 353. <i>Mi, mi, di, li</i>	182
* 354. <i>Han</i>	182
* 355. <i>Gam</i>	182
* 356. <i>Yam</i>	182
357. Rules for the third form	182
* 358. <i>Mi, mi, li</i>	182
* 359. <i>Yam, ram, nam</i>	182
360. Rules for the fourth form	182
* 361. <i>Ślish</i>	182
* 362. <i>Duh, dih, lih, guh</i>	182
Paradigms	183
363. Second aorist	187
364. Roots ending in <i>ā, e, i, ri; dṛis</i>	187
365. Roots with penultimate nasal.	187
366. Irregular forms	187
* 367. Verbs which take the second aorist	187
* 368. Verbs which take the second aorist in the Par. only	188
* 369. The Tan verbs	188
370. Reduplicated second aorist	189
* 371. <i>Śri, dru, ru, kam; śvi, dhe</i>	189
372. Shortening of bases ending in <i>ay</i>	189
373. Bases that cannot be shortened	189
374. Compensation between base and reduplicative syllable	190
375. Vowels of reduplicative syllable	190
* 376. Verbs beginning and ending with double consonants	191
* 377. Verbs with penultimate <i>ri, ri</i>	191
378. Verbs beginning with vowels	191
* 379. Irregular reduplicated aorist	191
Paradigm	191
380. When the different forms of the aorists are used	191

CHAPTER XIV.—FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

§381. Future.	192
382. Changes of the base	192

	PAGE
§383. Conditional	193
384. Periphrastic future	194
385. Benedictive	195
* 386. Bases ending in <i>ay</i>	195
387. Weakening in benedictive Parasmaipada, strengthening in benedictive Âtmanepada	195
388. Intermediate <i>i</i>	196
* 389. Weakening of base before <i>y</i>	196
* 390. Verbs ending in <i>i, u, ri, ri</i>	196
* 391. Verbs ending in <i>n</i>	196
* 392. Verbs ending in <i>ā</i>	197
* 393. Verbs which take <i>Samprasarana</i>	197
* 394. Other verbs which take <i>Samprasarana</i>	198
* 395. <i>Śas</i> changed to <i>śish</i>	198
396. Benedictive Âtmanepada	198

CHAPTER XV.—PASSIVE.

§397. Âtmanepada terminations	198
398. Special tenses of passive	198
* 399. Causative, denominative, intensive bases	198
400. Weakening of base. Paradigm	199
401. General tenses of passive	199
402. The aorist passive	200
403. The 3rd pers. sing. aorist passive	200
* 404. Aorist of verbs ending in <i>ā</i>	200
* 405. Aorist of verbs ending in <i>ay</i>	200
* 406. Aorist of intensive and desiderative bases	200
* 407. Irregular forms	201
* 408. Verbs ending in <i>am</i>	201
409. Paradigm	201
410. Future, conditional, and benedictive passive	201
411. Their optional forms	201
* 412. Aorist passive of intransitive verbs	203
* 413. Optional forms	203

CHAPTER XVI.—PARTICIPLES, GERUNDS, AND INFINITIVE.

§414. Participle present Parasmaipada	203
415. Participle future Parasmaipada	204

	PAGE		PAGE
§ 416. Participle of reduplicated perfect Parasmaipada	204	* § 447. Gerund of causatives	211
* 417. Participle of reduplicated perfect with <i>i</i>	205	* 448. <i>Ghu</i> verbs, <i>mā</i> , <i>sthā</i> , <i>gā</i> , <i>pā</i> , <i>hā</i> , <i>so</i> take final <i>ā</i>	211
418. Participle of reduplicated perfect Ātmanepada	205	* 449. Verbs ending in nasals	211
419. Participle present Ātmanepada	205	* 450. Verbs ending in <i>ṛi</i>	211
420. Participle future Ātmanepada	206	* 451. <i>Ve</i> , <i>jyā</i> , <i>vye</i>	211
421. Participle present and future passive	206	* 452. <i>Mi</i> , <i>mi</i> , <i>dī</i> , <i>lī</i>	211
422. Past participle passive and gerund	206	CHAPTER XVII.—VERBAL ADJECTIVES.	
423. Gerund in <i>tvā</i>	206	§ 453. Verbal adjectives, <i>Kṛitya</i>	212
* 424. I. The terminations <i>taḥ</i> and <i>tvā</i> , with intermediate <i>i</i>	207	454. Adjectives in <i>tavya</i>	212
* 425. Penultimate <i>u</i> with optional Guna	207	455. Adjectives in <i>anīya</i>	213
* 426. <i>Tvā</i> with intermediate <i>i</i> and Guna	207	456. Adjectives in <i>ya</i>	213
* 427. <i>Tvā</i> with intermediate <i>i</i> and without Guna	207	* 457. Exceptional verbal adjectives in <i>ya</i> and <i>tya</i>	214
* 428. Nasal lost before <i>th</i> , <i>ph</i> ; <i>vañch</i> , <i>luñch</i>	207	* 458. Verbs changing final <i>ch</i> and <i>j</i> into <i>k</i> and <i>g</i>	214
* 429. II. The terminations <i>taḥ</i> and <i>tvā</i> , without intermediate <i>i</i>	208	459. Infinitive in <i>tum</i>	214
* 430. Final nasal dropt before <i>taḥ</i> and <i>tvā</i>	208	460. Verbal adverbs in <i>am</i>	215
* 431. Final <i>n</i> dropt and vowel lengthened; final <i>chh</i> , <i>v</i> , <i>rchh</i> , and <i>rv</i>	208	CHAPTER XVIII.—CAUSATIVE VERBS.	
* 432. Roots changing <i>v</i> to <i>ū</i>	208	§ 461. Causal bases, how formed	215
* 433. Final <i>ai</i> changed to <i>ā</i> or <i>i</i>	208	* 462. Guna or Vṛiddhi	215
* 434. <i>Do</i> , <i>so</i> , <i>mā</i> , <i>sthā</i> , <i>dhā</i> , <i>hā</i> change their final into <i>i</i>	208	463. Exceptional causative bases, I. * II.	217
* 435. <i>Śo</i> and <i>chho</i> take <i>i</i> or <i>ā</i>	209	464. Conjugation of causative verbs	219
* 436. Exceptional forms	209	465. Passive of causative verbs	219
* 437. Verbs which take <i>Samprasāraṇa</i>	209	466. General tenses of the passive	219
* 438. Verbs which lose penultimate nasal	209	CHAPTER XIX.—DESIDERATIVE VERBS.	
439. Causal verbs	209	§ 467. Desiderative bases, how formed	220
440. Desiderative verbs	209	468. Desiderative bases, how conjugated	220
441. Intensive verbs	209	469. Desiderative bases, with or without intermediate <i>i</i>	220
442. Participles in <i>naḥ</i>	209	* 470. Strengthening of base	220
* 443. Adjectival participles	210	* 471. Exceptional strengthening or weakening	220
444. <i>Vat</i> added to participles	210	* 472. Desiderative bases, treated as <i>Bhū</i> verbs	222
445. Gerund in <i>ya</i>	211	473. Reduplication of desiderative bases	222
446. Gerund in <i>tya</i>	211	* 474. Bases in <i>av</i> and <i>āv</i>	222
		* 475. <i>Sru</i> , <i>śru</i> , <i>dru</i> , <i>pru</i> , <i>plu</i> , <i>chyu</i>	222
		476. Internal reduplication	222
		* 477. Exceptional forms	223

	PAGE		PAGE
CHAPTER XX.—INTENSIVE VERBS.		§508. Conjunctions	233
§478. Meaning of intensive or frequentative verbs	223	509. Interjections.	233
479. Verbs which may form intensive bases	223	CHAPTER XXIII.—COMPOUND WORDS.	
480. Two kinds of intensive bases.		§510. Manner of compounding nominal bases	234
Âtmanepada	223	* 511. Treatment of feminine bases	234
481. Intensive bases in <i>ya</i> , how formed and conjugated	223	512. Six classes of compounds	234
482. Parasmaipada bases, how formed and conjugated	224	I. Tatpuruṣa, determinative compounds	235
483. Conjugation of Parasmaipada bases	224	I b. Karmadhāraya, appositional determinative compounds.	235
484. Reduplication of intensive bases	224	I c. Dvigu, numeral determinative compounds	235
* 485. Verbs which insert <i>ni</i>	225	II. Dvandva, collective comp.	235
* 486. Verbs ending in nasals	225	III. Bahuvrīhi, possessive compounds.	235
* 487. <i>Jap, jabh, dah, damé, bhañj, paś</i>	225	IV. Avyayībhāva, adverbial compounds.	235
* 488. <i>Char, phal</i>	225	513. I. Determinative compounds	236
* 489. Verbs with penultimate <i>ri</i>	225	* 514. Exceptional determinative compounds	237
* 490. Verbs ending in <i>ri</i>	226	* 515. Inverted determinative compounds	237
* 491. Exceptional intensive bases	226	* 516. Determinative compounds ending in verbal bases	237
492. Secondary and tertiary bases	226	517. I b. Appositional determinative compounds	238
CHAPTER XXI.—DENOMINATIVE VERBS.		* 518. Inverted determinative compounds	238
§493. Character of denominative verbs	227	519. I c. Numeral determinative compounds	238
494, 495. Denominatives in <i>ya</i> , Parasmaipada	227	* 520. Modifications of the final letters of determinative compounds	239
* 496. Changes of base	227	521. II. Collective compounds, Itaretara and Samāhāra	241
497. Denominatives in <i>ya</i> , Âtmanepada	228	* 522. Precedence of words	241
* 498. The Kaṇḍvādi verbs	228	* 523. Nouns ending in <i>ri</i>	241
* 499. Denominatives in <i>ya</i>	229	* 524. Names of deities &c.	241
* 500. Denominatives in <i>kāmya</i>	229	* 525. Modifications of the final letters of collective compounds in the singular	241
501. Conjugation of denominatives	229	* 526. Idiomatic expressions	242
* 502. Denominatives in <i>aya</i>	229	527. III. Possessive compounds	242
* 503. Denominatives without affixes	230	* 528. Modifications of the final letters of possessive compounds	242
CHAPTER XXII.—PREPOSITIONS AND PARTICLES.			
§504. Prepositions, <i>Upasarga</i>	231		
505. Prepositions, <i>Gati</i>	231		
506. Prepositions, <i>Karmapravachanīya</i>	231		
507. Adverbs	232		

	PAGE
§ 529. IV. Adverbial compounds	243
* 530. Exceptional compounds.	244
* 531. Modifications of the final letters of adverbial compounds	244

APPENDIX.

	PAGE
LIST OF VERBS.	245-299
Bhû Class (Bhvâdi, I Class)	246
I. Parasmaipada Verbs	246
II. Âtmanepada Verbs	265
III. Parasmaipada and Âtmanepada Verbs	270
Tud Class (Tudâdi, VI Class)	272
I. Parasmaipada and Âtmanepada Verbs	272
II. Parasmaipada Verbs	273
III. Âtmanepada Verbs	274
Div Class (Divâdi, IV Class)	275
I. Parasmaipada Verbs	275
II. Âtmanepada Verbs	277
III. Parasmaipada and Âtmanepada Verbs	277
Chur Class (Churâdi, X Class)	278
Parasmaipada Verbs only	278

	PAGE
Su Class (Svâdi, V Class)	278
I. Parasmaipada and Âtmanepada Verbs	278
II. Parasmaipada Verbs	279
III. Âtmanepade Verbs	280
Tan Class (Tanvâdi, VIII Class)	280
Parasmaipada and Âtmanepada Verbs	280
Krî Class (Kryâdi, IX Class)	282
I. Parasmaipada and Âtmanepada Verbs	282
II. Parasmaipada Verbs	283
III. Âtmanepada Verbs	284
Ad Class (Adâdi, II Class)	284
I. Parasmaipada Verbs	284
II. Âtmanepada Verbs	291
III. Parasmaipada and Âtmanepada Verbs	292
Hu Class (Juhotyâdi, III Class)	294
I. Parasmaipada Verbs	294
II. Âtmanepada Verbs	295
III. Parasmaipada and Âtmanepada Verbs	296
Rudh Class (Rudhâdi, VII Class)	297
I. Parasmaipada and Âtmanepada Verbs	297
II. Parasmaipada Verbs	298
III. Âtmanepada Verbs	299
INDEX OF NOUNS	300-304
INDEX OF VERBS	304-307
ADDENDA ET CORRIGENDA	308

SANSKRIT GRAMMAR.

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet; but the Bengali, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pâp. 1v. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A.D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no

such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmanas, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskāras*; all these are called *saṁskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṁskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, ख, ग k; क, ख, ग kh; ग, घ, ङ g; क, ख, ग gh; क, ख, ग ṅ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet:

	Hard, (tenuis.)	Hard and aspirated, (tenuis aspirata.)	Soft, (media.)	Soft and aspirated, (media aspirata.)	Nasals.	Liquids.	Sibilants.	Vowels. Short, Long.	Diphthongs.
1. Gutturals,	क k	ख kh	ग g	घ gh	ङ ṅ	ह h ²	ऌ ⁴ (χ)	अ a आ ā	ए e ऐ ai ओ o औ au
2. Palatals,	च ch	छ chh	ज j	झ jh	ञ ṇ	य y	श ś	इ i ई ī	
3. Linguals,	ट ṭ	ठ ṭh	ड ḍ ¹	ढ ḍh ¹	ण ã	र r	स s	उ u ऊ ū	
4. Dentals,	त t	थ th	द d	ध dh	न n	ल l	स s	ऌ ṛi (ऌ ṛi)	
5. Labials,	प p	फ ph	ब b	भ bh	म m	व v ³	ऌ ⁴ (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, ँ m or ॡ ṁ.

Unmodified Sibilant or Visarga, : ḥ.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should

¹ In the Veda ढ ḍ and ढ ḍh, if between two vowels, are in certain schools written ढ ḍ and ढ ḍh.

² ह h is not properly a liquid, but a soft breathing.

³ व v is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ॠ *ṛi*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūlīya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmanīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛiti*, having the shape of the thunderbolt) and ॡ (called *Gajakumbhākṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, i. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॢ , called *Ardhavisarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvividu*, ः , (*dvi*, two, *vidu*, dot,) properly the sign of the unmodified Visarga.

§ 8. There are five distinct letters for the five nasals, ङ् *ṅ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh*; *ñ* by *ch, chh, j, jh*; *ṇ* by *t, th, d, dh*; *n* by *t, th, d, dh*; *m* by *p, ph, b, bh*;) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

अङ्कित instead of अङ्कित *ankitā*.

अञ्चित instead of अञ्चित *añchitā*.

कुङ्कित instead of कुङ्कित *kunḍitā*.

नङ्कित instead of नङ्कित *nanditā*.

कम्पित instead of कम्पित *kampitā*.

The pronunciation remains unaffected by this style of writing. अङ्कित must be pronounced as if it were written अङ्कित *ankitā*, &c.

The same applies to final म् *m* at the end of a sentence. This too, though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced like अहम् *aham*. (See Preface to Hitopadesā, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final म् *m* in pause may be pronounced as Anusvâra;

cf. *Sarasvatī-Prakriyā*, ed. Bombay, 1829 *, pp. 12 and 13. कौमारसम्बन्धनेऽनुसारमिच्छति । अवसाने वा । अवसाने मकारस्यानुसारो भवति ३३. । देवं । देवम् ॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, *Sanskrit Grammar*, Preface; and page 315, note.) Sarvavarman is sometimes quoted by mistake as the author of this grammar, and an unnecessary distinction is made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यै, लै, वै, or यं, लं, वं, यँ, लँ, वँ, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels.

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṁ yāti* ;

instead of तं लभते *taṁ labhate* we may write तल्लभते *taṁ labhate* ;

instead of तं वहति *taṁ vahati* we may write तव्वहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṁ yānam* ;

संलब्धं *saṁlabdham* or सल्लब्धं *saṁ labdham* ;

संवहति *saṁvahati* or सव्वहति *saṁ vahati*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श् *ś*, ष् *ṣ*, स् *s*, ह् *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शक्यते *taṁ śakyaṁ*.

संशील्यते *saṁśīlyate*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by Anusvāra are श् *ś*, ष् *ṣ*, स् *s*, ह् *h*. Thus अंशः *aṁśaḥ*, धनुंषि *dhanūṁṣi*, यशंसि *yaśāṁsi*, सिंहः *siṁhaḥ*. Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namah*, अम्लः *amlaḥ*. As to म् *m* before semivowels in the middle of compounds, see § 9.

§ 12. With the exception of *Jihvāmūliya* × χ (tongue-root letter), *Upadh-mānīya* × φ (to be breathed upon), *Anusvāra* = ṁ (after-sound), *Visarga* : ḥ (emission, see *Taitt.-Brāhm.* iii. p. 23 a), and *Repha* r (burring), all letters

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i. e. *Sarasvatī*, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महोदरी, or in MS. Bodl. 382. मैदासी, i. e. महोदासी. In MS. Bodl. 382. Mahādhara or Mahādhārabhaṭṭa is said to have written the *Sārasvata* in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivarājadhani.)

are named in Sanskrit by adding *kāra* (making) to their sounds. Thus *a* is called *अकारः akārah*; *k* *क* *ka*, *ककारः kakārah*.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ँ, ओ, औ;
a, ā, i, ī, u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

—, ि, ी, ु, ू, ए, (ऌ), ँ, ओ, औ.
a, ā, i, ī, u, ū, e, ai, o, au.

There is one exception. If the vowel *ri* follows the consonant *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavāgra*; गोअश्व *goaśvam*, cows and horses; प्रउग *prauḡa*, yoke; तितउ *titau*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus *क* is not pronounced *k*, but *ka*; *य* not *y*, but *ya*. But *क* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्ली *klī*, (क्ल *klī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
 को *ko*, कौ *kau*.

The only peculiarity is that short *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become ि and ी, instead of ि and ी. (See Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by \. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*samyoga*). Thus *atka* is written अत्त; *alpa* is written अल्प; *kārtanya* is written कार्तन्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = स्ख *skha*; च् + य = च्य *chya*; प् + त = प्त *pta*; क् + त = क्त *kta*; क् + त् + व = क्तव *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र् r following a consonant is written by a short transverse stroke at the foot of the letter; as क्+र=क़ or क़ kra; ग्+र=ग़ gra; त्+र=त़ or त़ tra; द्+र=द़ dra; श्+र=श़ shṭra.

The र् r preceding a consonant is written by ˆ placed at the top of the consonant before which it is to be sounded. Thus अर्+क=अर्क arka; वर्+श्=वर्ष varshma. This sign for र् r is placed to the right of any other marks at the top of the same letter. Ex. अर्क arkam; अर्केण arkeṇa; अर्केन्दु arkendū.

क k followed by श sh is written क़ ksha.

ज j followed by ण ṇ is written ज़ jṇa.

र r followed by उ u and ऊ ū is written रु ru, रू rū.

द d followed by उ u and ऊ ū is written दु du, दू dū.

स् s, particularly in combination with other letters, is frequently written स्.

Ex. सु su; सू sū; स sra.

§ 18. The sign of Virāma ˘ (stoppage), which if placed at the foot of a consonant, shows that its inherent short a is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते yunkte.

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign । is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ॐ (Avagraha or Arddhākāra) is used in many editions to mark the elision of an initial अ a, after a final ओ o or ए e. Ex. सोऽपि so'pi for सो अपि so api, i. e. सस् अपि sas api; तेऽपि te'pi for ते अपि te api.

List of Compound Consonants.

क k-ka, क़ k-kha, क़ k-cha, क़ k-ta, क़ k-t-ya, क़ k-t-ra, क़ k-t-r-ya, क़ k-t-va, क़ k-na, क़ k-n-ya, क़ k-ma, क़ k-ya, क़ or क़ k-ra, क़ or क़ k-r-ya, क़ k-la, क़ k-va, क़ k-v-ya, क़ k-sha, क़ k-sh-ma, क़ k-sh-ya, क़ k-sh-va;—क़ kh-ya, क़ kh-ra;—ग़ g-ya, ग़ g-ra, ग़ g-r-ya;—ग़ gh-na, ग़ gh-n-ya, ग़ gh-ma, ग़ gh-ya, ग़ gh-ra;—ङ़ ṇ-ka, ङ़ ṇ-k-ta, ङ़ ṇ-k-t-ya, ङ़ ṇ-k-ya, ङ़ ṇ-k-sha, ङ़ ṇ-k-sh-va, ङ़ ṇ-kha, ङ़ ṇ-kh-ya, ङ़ ṇ-ga, ङ़ ṇ-g-ya, ङ़ ṇ-gha, ङ़ ṇ-gh-ya, ङ़ ṇ-gh-ra, ङ़ ṇ-ṇa, ङ़ ṇ-ma, ङ़ ṇ-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ṇa, च ch-ma, च ch-ya;—च chh-ya, च chh-ra;—ज ज-ja, ज ज-jha, ज ज-jṇa, ज ज-j-ṇ-ya, ज ज-j-ma, ज ज-j-ya, ज ज-j-ra, ज ज-j-va;—ञ ण-cha, ण ण-ch-ma, ण ण-ch-ya, ण ण-chha, ण ण-ja, ण ण-ṇa, ण ण-ya.

ट t-ta, ट t-ya;—ठ ठh-ya, ठ ठh-ra;—ड ढ ga, ढ ढ g-ya, ढ ढ gha, ढ ढ gh-ra, ढ ढ ma, ढ ढ ya;—ड ढh-ya, ढ ढh-ra;—ण ण-ta, ण ण-ta,

क n-da, क्य n-d-ya, क्क n-d-ra, क्क्य n-d-r-ya, क्क n-dha, क n-na, क्क n-ma, क्य n-ya, क n-va.

त t-ka, त t-k-ra, त t-ta, त्य t-t-ya, त्त्त t-t-ra, त्त्त t-t-va, त्य t-tha, त्त्त t-na, त्य t-n-ya, त्य t-pa, त्त्त t-p-ra, त्त्त t-ma, त्य t-m-ya, त्त्त t-ya, त्त् or त्त् t-ra, त्य t-r-ya, त्त्त t-va, त्त्त t-sa, त्त्त t-s-na, त्त्त t-s-n-ya, त्त्त t-s-ya;—थ th-ya;—द d-ga, द d-gha, द्द d-gh-ra, द्द d-da, द्य d-d-ya, द्द d-dha, द्द d-dh-ya, द्द d-na, द्द d-ba, द्द d-bha, द्द d-bh-ya, द्द d-ma, द्द d-ya, द्द d-ra, द्द d-r-ya, द्द d-va, द्द d-v-ya;—ध dh-na, ध्य dh-n-ya, ध्य dh-ma, ध्य dh-ya, ध्य dh-ra, ध्य dh-r-ya, ध्य dh-va;—न n-ta, न्य n-t-ya, न्त्त n-t-ra, न्द n-da, न्द n-d-ra, न्य n-dha, न्त्त n-dh-ra, न n-na, न्य n-pa, न्त्त n-p-ra, न्त्त n-ma, न्य n-ya, न्त्त n-ra, न्त्त n-sa.

प p-ta, प्य p-t-ya, प्त्त p-na, प्य p-pa, प्य p-ma, प्य p-ya, प्त्त p-ra, प्त्त p-la, प्य p-va, प्य p-sa, प्य p-s-va;—ब b-gha, ब्य b-ja, ब्द b-da, ब्त्त b-dha, ब्त्त b-na, ब्त्त b-ba, ब्त्त b-bha, ब्त्त b-bh-ya, ब्य b-ya, ब्त्त b-ra, ब्त्त b-va;—भ bh-na, ब्य bh-ya, ब्त्त bh-ra, ब्य bh-va;—म m-na, म्य m-pa, म्य m-p-ra, म्त्त m-ba, म्त्त m-bha, म्त्त m-ma, म्य m-ya, म्त्त m-ra, म्त्त m-la, म्त्त m-va.

य y-ya, य्य y-va;—ल l-ka, ल्य l-pa, ल्त्त l-ma, ल्य l-ya, ल्त्त l-la, ल्त्त l-va;—व v-na, व्य v-ya, व्त्त v-ra, व्त्त v-va.

श ś-cha, श्य ś-ch-ya, श्त्त ś-na, श्य ś-ya, श्त्त ś-ra, श्य ś-r-ya, श्त्त ś-la, श्त्त ś-va, श्य ś-v-ya, श्त्त ś-sa;—ष sh-ṭa, श्य sh-ṭ-ya, श्त्त sh-ṭ-ra, श्य sh-ṭ-r-ya, श्त्त sh-ṭ-va, श्त्त sh-ṭha, श्त्त sh-na, श्य sh-n-ya, श्य sh-pa, श्य sh-p-ra, श्य sh-ma, श्य sh-ya, श्य sh-va;—स s-ka, श्त्त s-kha, ल्त्त s-ta, ल्य s-t-ya, ल्त्त s-t-ra, ल्त्त s-t-va, ल्य s-tha, श्त्त s-na, ल्य s-n-ya, ल्य s-pa, ल्य s-pa, ल्त्त s-ma, ल्य s-m-ya, ल्य s-ya, श्त्त s-ra, ल्त्त s-va, ल्त्त s-sa.

ह h-na, ह्य h-na, ह्य h-ma, ह्य h-ya, ह्य h-ra, ह्य h-la, ह्य h-va.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for इ e of एकः *ekah*, one.

२ stands for द्व dv of द्वौ *dvau*, two.

३ stands for त्र tr of त्रयः *trayah*, three.

४ stands for च ch of चत्वारः *chatvārah*, four.

५ stands for प p of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation

des Chiffres Indiens,' in Journal Asiatique, vi série, tome 1; Prinsep's Indian Antiquities by Thomas, vol. II. p. 70.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 2. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ a, however, has rather the sound of the English a in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus क kh is said, by English scholars who learnt Sanskrit in India, to sound almost like kh in 'inkhorn;' त th like th in 'pothouse;' प ph like ph in 'topheavy;' ग gh like gh in 'loghouse;' द dh like dh in 'madhouse;' ब bh like bh in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ ṅ has the sound of ng in 'king.'
4. The palatal letters च ch and ज j have the sound of ch in 'church' and of j in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of t, d, n in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्टर *Direkṭar*, गवर्नमेण्ट *Gavarṇmaṇṭ*, &c. *
6. The Visarga, Jihvāmūlīya and Upadhmanīya are not now articulated audibly.
7. The dental स s sounds like s in 'sin,' the lingual श sh like sh in 'shun,' the palatal ष ṣ like ss in 'session.'

The real Anusvāra is sounded as a very slight nasal, like ñ in French 'bon.' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents †.

* Bühler, Madras Literary Journal, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' Journal of the Asiatic Society, Bengal, 1864, p. 509.

† According to Sanskrit grammarians the Anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāṇ. I. 1, 9. अमङ्क-
शनानां नासिका च (चकारेण स्वस्यगोचाराणुदूलं तात्वादि समुचीयते) ॥ नासिकानुस्वारस्य ॥

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which we have to mark in English by interpunction. Ex. अस्तु देवानां महत्तमः *astvagnimáhātmyam, indrastu devānām mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*padas*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*padas*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अम् *bhyām*, भिः *bhiḥ*, ब्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीटः *līṭhaḥ*, than to remember the rules according to which ह् + ल्ह + त् are changed into ह् + ल्ह + त्, ह् + ल्ह + त्, and ह् + ल्ह + त्; ह् + त् is dropped and the vowel lengthened: while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ = parivṛidh + taḥ*, *parivṛid + dhah = parivṛid + dhah = parivṛidhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ए *ri*, ऋ *li*.
2. Long vowels: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, ऊ ३ *ū 3*. Sometimes we find अ ३ *a 3*, instead of ए ३, *e 3*; or आ ३ *ā 3*, instead of औ ३, *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samāndakshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ऋ *li*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अँ *ā̃*, औँ *aũ*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ऋ *li*, if not followed by a double consonant.
2. Heavy vowels are ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ऋ *li*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, ए *ri* and ऐ *ri* to अर् *ar*, ऋ *li* to अल् *al*.

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*.

Vowels are thus divided again into

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ऋ *ṛi*.
2. Guṇa vowels: ————— ऐ *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā* ऐ *āi* (*a + ā + i*), औ *āu* (*a + ā + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghāna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. If any simple vowel, long or short, follows the same simple vowel, long or short, the two coalesce into their corresponding long vowel. Thus

$$अ \text{ or } आ + अ \text{ or } आ = आ \quad \check{a} + \check{a} = \check{a}.$$

$$इ \text{ or } ई + इ \text{ or } ई = ई \quad \check{i} + \check{i} = \check{i}.$$

$$उ \text{ or } ऊ + उ \text{ or } ऊ = ऊ \quad \check{u} + \check{u} = \check{u}.$$

$$ए \text{ or } ऐ + ए \text{ or } ऐ = ऐ \quad r\check{i} + r\check{i} = r\check{i}.*$$

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तुं शुनु = कर्तृनु *kartrī + riju = kartrīju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If final अ, आ *ā* are followed by any other vowel (except diphthongs), the two vowels coalesce into the corresponding Guṇa-vowel. Thus

$$अ \text{ or } आ + इ \text{ or } ई = ऐ \quad \check{a} + \check{i} = e \quad (\check{a}i).$$

$$अ \text{ or } आ + उ \text{ or } ऊ = ओ \quad \check{a} + \check{u} = o \quad (\check{a}u).$$

$$अ \text{ or } आ + ए \text{ or } ऐ = अर् \quad \check{a} + r\check{i} = ar.$$

Ex. तव ईन्द्रः = तवेन्द्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

* The letter ऋ *ṛi* is left out, because it is of no practical utility. It is treated like ए *ri*, only substituting ऌ *ḷ* for र *r* in Guṇa and Vṛiddhi. Thus ऋ + अनुबन्धः *ṛi + anubandhaḥ* becomes लनुबन्धः *lanubandhaḥ*, i. e. having *ṛi* as indicatory letter.

* सा वृद्धिः = सद्धिः $sā + riddhiḥ = sarddhiḥ$, this wealth.

तव लकारः = तवल्कारः $tava + likārah = tavalikārah$, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः $kāmya + ishṭiḥ = kāmyeshṭiḥ$, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः $hita + upadeśaḥ = hitopadeśaḥ$, good advice.

§ 35. If final ञ, जा $\ddot{a}$ are followed by a diphthong, whether Guṇa or Vṛiddhi, the two vowels coalesce into the corresponding Vṛiddhi-vowel. Thus

ञ or जा + ए = ऐ $\ddot{a} + e = ai$.

ञ or जा + ऐ = ऐ $\ddot{a} + ai = ai$.

ञ or जा + ओ = औ $\ddot{a} + o = au$.

ञ or जा + औ = औ $\ddot{a} + au = au$.

Ex. तव एव = तवेव $tava + eva = tavaiva$, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट $sā + aikshishṭa = saikshishṭa$, she saw.

तव ओष्ठः = तवौष्ठः $tava + oshṭhaḥ = tavaushṭhaḥ$, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती $sā + autsukyavati = sautsukyavati$, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं $rāma + aiśvaryaṃ = rāmaiśvaryaṃ$, the lordship of Rāma.

सीता + औपम्यं = सीतापम्यं $sītā + aupamyam = sītaupamyam$, similarity with Sītā, the wife of Rāma.

§ 36. If a simple vowel (except $\ddot{a}$) is followed by a dissimilar vowel (simple or diphthong), the former is changed into its corresponding semivowel. Thus

इ or ई	{	ञ or जा = ञ or या	ī	{	$\ddot{a} = y\ddot{a}$.
		चु or चु = चू or चू			$rī = yrī$.
		उ or ऊ = यु or यू			$\ddot{u} = y\ddot{u}$.
		ए or ऐ = ये or यै			$e, ai = ye, yai$.
		ओ or औ = यो or यौ			$o, au = yo, yau$.

चु or चु	{	ञ or जा = र or रा	rī	{	$\ddot{a} = r\ddot{a}$.
		इ or ई = रि or री			$\ddot{i} = r\ddot{i}$.
		उ or ऊ = रु or रू			$\ddot{u} = r\ddot{u}$.
		ए or ऐ = रे or रै			$e, ai = re, rai$.
		ओ or औ = रो or रौ			$o, au = ro, rau$.

उ or ऊ	{	ञ or जा = व or वा	ū	{	$\ddot{a} = v\ddot{a}$.
		इ or ई = वि or वी			$\ddot{i} = v\ddot{i}$.
		चु or चु = वू or वू			$rī = vrī$.
		ए or ऐ = वे or वै			$e, ai = ve, vai$.
		ओ or औ = वो or वौ			$o, au = vo, vau$.

* Some grammarians consider the Sandhi of $\ddot{a}$ with $rī$ optional, but they require the shortening of the long $\ddot{a}$. Ex. ब्रह्मा + ऋषिः $brahmā + rishīḥ = ब्रह्मर्षिः$ $brahmarshīḥ$ or ब्रह्म ऋषिः $brahma rishīḥ$, Brahman, a Rishi.

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुता *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aidasya = nadyaidasya*, the river of Aida.

In compounds, नदी + अर्थे = नद्यर्थे *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्र्यात्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If the Guṇa-vowels ए *e* and ओ *o* are followed by any vowel, simple or diphthong (except ऌ), their last element is changed into the semivowel. Thus

ए (*e*) + any vowel (except ऌ) = अय् (*ay*).

ओ (*o*) + any vowel (except ऌ) = अव् (*av*).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha = sakhayāgachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!

प्रभो रहि = प्रभवेहि *prabho ehi = prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho auśhadham = prabhavauśhadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ = gaviśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If the Vṛiddhi-vowels ऐ *ai* and औ *au* are followed by any vowel, simple or diphthong, their last element is changed into the semivowel. Thus

ऐ (*ai*) + any vowel = आय् (*dy*).

औ (*au*) + any vowel = आव् (*dv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ = śriyāyārthaḥ*.

श्रिये ऋते = श्रियायृते *śriyai ṛite = śriyāyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite = ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti = tāviti*.

In composition, नौ + अर्थे = नावर्थे *nau + artham = nāvārtham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels, except ऌ; not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho auśhadham*, not into प्रभवौषधं *prabhavauśhadham*, but into प्रभ औषधं *prabha auśhadham*.

2. The final य् *y* of चाय् *dy*, which stands for ऐ *di*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthah*.

3. The final व् *v* of चाव् *dv*, for औ *du*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle ए = the dropping of the final य् *y* and व् *v* is obligatory.

§ 40. In all these cases the hiatus, occasioned by the dropping of य् *y* and व् *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided.

Ex. शिवे अत्र = शिवेऽत्र *śive atra = śive 'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihāṇa = prabho 'nugrihāṇa*, Lord, please.

In composition this elision is optional.

Ex. गो + अश्वाः = गोऽश्वाः or गोअश्वाः *go + aśvāḥ = go 'śvāḥ or go aśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣah*, a window, lit. a bull's eye; गवेंद्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam or go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. They are called *pragrihya* vowels by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *i*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरौ एतौ *gīrī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयेते अर्भकौ *śayete arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीष *maṇīṣa*, i. e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i. e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अम् *am*, the nom. plur. masc. and the nom. dual of the pronoun अद् *adas*.

Ex. अमी अश्वाः *amī aśvāḥ*, these horses.

अमी इषवः *amī ishavaḥ*, these arrows.

अम् अर्भकौ *am ārbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ $\bar{a}$ is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au*.

Ex. प्र + एषते = प्रेषते *pra + eṣate = preṣate*.

उप + एषते = उपेषते *upa + eṣate = upeṣate*.

प्र + एषयति = प्रेषयति *pra + eṣayati = preṣayati* *.

परा + एक्षति = परेक्षति *parā + ekhati = parekhati*.

उप + ओषति = उपोषति *upa + oṣati = upoṣati*.

परा + ओहति = परोहति *parā + ohati = parohati*.

This is not the case before the two verbs एध् *edh*, to grow, and ई *i*, to go, if raised by Guna to ए *e*.

Ex. उप + एधते = उपेधते *upa + edhate = upaidhate*.

अव + एति = अवेति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with ए or ओ *e* or *o*, the elision of the final अ or आ $\bar{a}$ of the preposition is optional.

§ 44. If a root beginning with च् *ṛi* is preceded by a preposition ending in अ *a* or आ $\bar{a}$, the two vowels coalesce into आर् $\bar{ār}$ instead of अर् *ar*.

Ex. अप + च्छति = अपार्छति *apa + ṛichchhati = apārchchhati*.

अव + च्छाति = अवार्छाति *ava + ṛiṇāti = avārṇāti*.

प्र + च्छते = प्रार्छते *pra + ṛijate = prārjate*.

परा + च्छति = परार्छति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with च् *ṛi*, this lengthening of the अ *a* of the preposition is optional.

In certain compounds च्छं *ṛiṇam*, debt, and च्छतः *ṛitaḥ*, affected, take Vṛiddhi instead of Guna if preceded by अ *a*; प्र + च्छं = प्रार्छं *pra + ṛiṇam = prārṇam*, principal debt; च्छ + च्छं = च्छार्छं *ṛiṇa + ṛiṇam = ṛiṇḍṛṇam*, debt contracted to liquidate another debt; शोक + च्छतः = शोकार्छतः *śoka + ṛitaḥ = śokārtaḥ*, affected by sorrow. Likewise ऊह् *ūh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ *a* in a compound. Thus विश्व + ऊहः *viśva + ūhaḥ*, the acc. plur. of विश्ववाह् *viśvavāh*, is विश्वौहः *viśvauhaḥ*.

* In nouns derived from प्रेष् *presḥ*, the rule is optional. Ex. प्रेष or प्रैष *presḥya* or *praiṣhya*, a messenger. प्रेष *presḥa*, a gleaner, is derived from प्र *pra* and ईष् *īṣ*.

§ 45. If the initial ओ *o* in ओष्ठः *oshṭhaḥ*, lip, and ओतुः *otuḥ*, cat, is preceded in a compound by अ or आ *ā*, the two vowels may coalesce into औ *au* or ओ *o*.

Ex. अधर + ओष्ठः = अधरोष्ठः or अधरोष्ठः *adhara + oshṭhaḥ = adharauṣṭhaḥ* or *adharoshṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलोतुः or स्थूलोतुः *sthūla + otuḥ = sthūlautuḥ* or *sthūlotuḥ*, a big cat.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मन + ओष्ठः = ममोष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

स्वैर *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईर *sva + ira*.

अक्षौहिणी *akshauhini*, a complete army, from अक्ष + ऊहिनी *aksha + ūhini*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रेषः *praishah*, a certain prayer, from प्र + एषः *pra + eṣah*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi.

Ex. अहो अयेहि *aho ayehi*, Halloo, go away !

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§ 49), are not liable to the rules of Sandhi.

Ex. इ इन्द्र *i indra*, Oh Indra ! उ उमेसा *u umeśa*, Oh lord of Umā !

आ एवं *ā evam*, Is it so indeed ?

§ 49. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

आ ऊष्णं = ओष्णं *ā ūṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, O Indra.

§ 51. A protracted vowel remains unaffected by Sandhi.

Ex. देवदत्ता इ एहि *devadattā 3 ehi*, Devadatta, come here !

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.									
	અ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
અ અ	અ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
આ આ	આ	આ	આ	આ	આ	આ	આ	આ	આ	આ
ઇ ઈ	ઇ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઉ ઊ	ઉ	આ	ઉ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઋ ઋ	ઋ	આ	ઋ	ઈ	ઋ	ઋ	ઋ	ઋ	ઋ	ઋ
ૠ ૠ	ૠ	આ	ૠ	ઈ	ૠ	ૠ	ૠ	ૠ	ૠ	ૠ
ઌ ઌ	ઌ	આ	ઌ	ઈ	ઌ	ઌ	ઌ	ઌ	ઌ	ઌ
ૡ ૡ	ૡ	આ	ૡ	ઈ	ૡ	ૡ	ૡ	ૡ	ૡ	ૡ
અ અ	અ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
આ આ	આ	આ	આ	આ	આ	આ	આ	આ	આ	આ
ઇ ઈ	ઇ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઉ ઊ	ઉ	આ	ઉ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઋ ઋ	ઋ	આ	ઋ	ઈ	ઋ	ઋ	ઋ	ઋ	ઋ	ઋ
ૠ ૠ	ૠ	આ	ૠ	ઈ	ૠ	ૠ	ૠ	ૠ	ૠ	ૠ
ઌ ઌ	ઌ	આ	ઌ	ઈ	ઌ	ઌ	ઌ	ઌ	ઌ	ઌ
ૡ ૡ	ૡ	આ	ૡ	ઈ	ૡ	ૡ	ૡ	ૡ	ૡ	ૡ
અ અ	અ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
આ આ	આ	આ	આ	આ	આ	આ	આ	આ	આ	આ
ઇ ઈ	ઇ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઉ ઊ	ઉ	આ	ઉ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઋ ઋ	ઋ	આ	ઋ	ઈ	ઋ	ઋ	ઋ	ઋ	ઋ	ઋ
ૠ ૠ	ૠ	આ	ૠ	ઈ	ૠ	ૠ	ૠ	ૠ	ૠ	ૠ
ઌ ઌ	ઌ	આ	ઌ	ઈ	ઌ	ઌ	ઌ	ઌ	ઌ	ઌ
ૡ ૡ	ૡ	આ	ૡ	ઈ	ૡ	ૡ	ૡ	ૡ	ૡ	ૡ
અ અ	અ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
આ આ	આ	આ	આ	આ	આ	આ	આ	આ	આ	આ
ઇ ઈ	ઇ	આ	ઇ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઉ ઊ	ઉ	આ	ઉ	ઈ	ઉ	ઊ	ઋ	ૠ	ઌ	ૡ
ઋ ઋ	ઋ	આ	ઋ	ઈ	ઋ	ઋ	ઋ	ઋ	ઋ	ઋ
ૠ ૠ	ૠ	આ	ૠ	ઈ	ૠ	ૠ	ૠ	ૠ	ૠ	ૠ
ઌ ઌ	ઌ	આ	ઌ	ઈ	ઌ	ઌ	ઌ	ઌ	ઌ	ઌ
ૡ ૡ	ૡ	આ	ૡ	ઈ	ૡ	ૡ	ૡ	ૡ	ૡ	ૡ

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (अं *bhyām*, निः *bhih*, अः *bhyah*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क *k*, ख *kh*, द *t*, ग *g*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *h*, ः *m*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख *kh* by क *k*; घ *gh* by ग *g*; छ *chh*, however, not by च *ch*, but by ट *t*. Ex. चित्रलिख् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त *t*, &c. Ex. हृद् *hṛid*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. The palatal च *ch* can never be final, but is replaced by the corresponding guttural क *k*†. Ex. वाक् *vāk*, speech; voc. वाक् *vāk*. Final न *n* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह *h* cannot be final, but is changed into ट *t*; sometimes into क *k* or त *t*.
6. Of the sibilants, the only one that is found at the end of words is Visarga. For radical श *śh* cannot be final, but is replaced by ट *t*. Thus द्विश् *dvish*

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अक् *ach*, a vowel; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

becomes द्विद् *dviṭ*. In a few words final श् *sh* is changed into क् *k* or Visarga.

Radical ज्ञ *ś* cannot be final, but is replaced by ढ *ṭ*. Thus विज्ञ *viś* becomes विढ् *viṭ*. In some words final ज्ञ *ś* is changed into क् *k*.

Final radical स *s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words. Hence the rules of Sandhi affecting final consonants are really reduced to eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र *r* precedes a final radical tenuis क् *k*, ट् *ṭ*, त् *t*, प् *p*. Thus

अबिभर् + त् = अबिभर् *abibhar* + *t* = *abibhar*, 3. p. sing. impf. of भृ *bhṛi*, to carry.

अबिभर् + स = अबिभर् *abibhar* + *s* = *abibhar*, 2. p. sing. impf. of भृ *bhṛi*, to carry.

सुवल् + स = सुवल् *suvalg* + *s* = *suval*, nom. sing. well jumping.

But ऊर्क् *ūrḥ*, strength, nom. sing. of ऊर्ज् *ūrij*.

अवरिवर्त् *avarivart*, 3. p. sing. impf. intens. of वृत् *vrit* or वृष् *vriḥ*.

अमार्त् *amart*, from मृज् *mrij*. (Pân. VIII. 2, 24.)

The nom. sing. of चिकीर्श् *chikīrśh* is चिकीर्ः *chikīrḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. See § 4.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.
6. The semivowels, too, are referred to these five places, and three of them,

* Lectures on the Science of Language, Second Series, p. 145.

य *y*, ल *l*, व *v*, can be nasalized, and are then called *anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, य़, ल़, व़.) र *r* cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna* *, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*; च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*; ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*; त *t*, थ *th*, द *d*, ध *dh*, न *n*; प *p*, फ *ph*, ब *b*, भ *bh*, म *m*. These are called *Sparsā* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य *y*, र *r*, ल *l*, व *v* (not ह *h*). These are called *Antaḥsthā* (fem.), i. e. intermediate between *Sparsās* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*): ख *χ*, झ *ś*, च *sh*, स *s*, × *φ*, ह *h*. These are called *Ushman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*) †.

§ 58. A second division, according to quality, is,

1. Surd letters : क *k*, ख *kh*, च *ch*, छ *chh*, ट *ṭ*, ठ *ṭh*, त *t*, थ *th*, प *p*, फ *ph*; ख *χ*, झ *ś*, च *sh*, स *s*, × *φ*, and Visarga : ह. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग *g*, घ *gh*, ज *j*, झ *jh*, ड *ḍ*, ढ *ḍh*, द *d*, ध *dh*, ब *b*, भ *bh*, ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, म *m*; ह *h*, य *y*, र *r*, ल *l*, व *v*, the Anusvāra ँ *m̐*, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*) : ख *kh*, घ *gh*, छ *chh*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*; ख *χ*, झ *ś*, च *sh*, स *s*, × *φ*; ह *h*; the Visarga : ह and Anusvāra ँ *m̐*.
2. Unaspirated (*alpaprāṇa*) : all the rest.

It will be seen, therefore, that the change of च *ch* into क *k* is a change of place, and that the change of च *ch* into ज *j* is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantaraḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadasprishṭa*, slight non-contact, or *ishadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i. e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. p. 10. Rig-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhyā I. 33. we ought to read एकेऽस्पृष्टं *eke 'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च् *ch* into त् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, श *ś*) is changed into a palatal.

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्चिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetâ = jagajjetâ*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. § 68.

§ 63. Final न् *n* before ज् *j*, झ *jh*, ञ् *ñ*, and श् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्जयति *tân + jayati = tãñjayati*, he conquers them.

Note—Rules on the changes of final न् *n* before च् *ch*, छ *chh*, and श् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before द् *ḍ*, द् *ḍh*, ड् *ḍ*, ड् *ḍh*, ण् *ṇ* (not ष् *śh*, Pân. VIII. 4, 43) is changed into a lingual.

Ex. तत् + डयते = तदुयते *tat + ḍayate = tadḍayate*. The final त् *t* is changed into द् *ḍ* and then into ड् *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikâ = taṭṭikâ*, a gloss on this.

एतत् + ठक्कुर = एतट्ठक्कुर *etat + ṭhakkurâḥ = etaṭṭhakkurâḥ*, the idol of him.

The same change would take place before an initial ड् *ḍh*; and before an initial ण् *ṇ*, त् *t* might become either ड् *ḍ* or ण् *ṇ*. § 68.

* श *ś*, according to § 92, is generally changed to छ *chh*: तच्छृणोति *tachchṛṇoti*.

§ 65. Final न् *n* before इ *d*, इ *dh*, ए *n* (not ए *sh*, Pāṇ. VIII. 4, 43) is changed to न् *n*.

Ex. महान् + दामरः = महादामरः *mahān + dāmārah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न् *n* before इ *d* and इ *dh* (not ए *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*h*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters.

Examples: 1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man!

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य् *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent.

2. इ *ḍ* before sonants, changed into इ *ḍ*:

परिव्राट् + अयं = परिव्राडयं *parivrāṭ + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāṭ + hasati = parivrāḍhasati*, the mendicant laughs; (also परिव्राड् हसति *parivrāḍ dhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāṭ + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāṭ + bhiḥ = parivrāḍbbhiḥ*.

3. प् *p* before sonants, changed into ब् *b*:

ककुप् + अत्र = ककुबत् *kakup + atra = kakubatra*, a region there, (inflectional base ककुब् *kakubh*.)

अप् + घटः = अब्घटः *ap + ghaṭah = abghaṭah*, a water-jar.

अप् + जयः = अब्जयः *ap + jayah = abjayah*, obtaining water.

अप् + मयः = अब्मयः *ap + mayah = ammayah*, watery. § 69.

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. त् *t* before sonants, changed into द् *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into ज् *j* and द् *d*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत् + धनुः = महद्भनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

त् *t* before sonant palatals, changed into ज् *j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

त् *t* before sonant linguals, changed into द् *d*: see § 62:

एतत् + डामरः = एतद्दामरः *etat + dāmarah = etaddāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् *t* before the possessive suffixes मत् *mat*, वत् *vat*, विन् *vin*, वल् *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final स् *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*. § 84.

§ 67. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*.

Ex. तत् + लब्धं = तल्लब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 68. Additional changes take place if the final surds क् *k*, ट् *ṭ*, त् *t*, प् *p* are followed by nasals, chiefly न् *n* and म् *m*. The nasals being sonant, they require the change of क् *k*, ट् *ṭ*, त् *t*, and प् *p* into ग् *g*, द् *d*, द् *d*, and ब् *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written ङ् *ṅ*, ञ् *ṇ*, न् *n*, न् *m*.

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nāgaḥ = dignāgaḥ or diṅnāgaḥ*, a world-elephant.

मधुलिङ्ग + नर्दति = मधुलिङ्गर्दति or मधुलिङ्गनर्दति *madhuliṅg + nardati = madhuliṅgnardati or madhuliṅgnardati*, the bee hums.

जगत् + नाथः = जगद्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप् + नदी = अब्दी or अम्दी *ap + nadī = abnadi or amnadi*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāgmukhaḥ or prāṅmukhaḥ*, facing the east.

भवत् + मतं = भवद्मतं or भवन्मतं *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note—If a word should begin with a palatal or lingual ञ् *ṇ* (ञ् *ṇ* or ञ् *ṇ*) then a final त् *t* would change its place or organ at the same time that it became a nasal. It would become ञ् *ṇ* or ञ् *ṇ*. There are, however, no words in common use beginning with ञ् *ṇ* or ञ् *ṇ*.

§ 69. Before the suffix मय *mayā* and before मात्र *mātra* the change into the nasal is not optional, but obligatory.

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṁmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mātram = tanmātram*, element.

Note—Ninety-six is always शतवति *śatavati*, never शद्वति *śadvati*.

§ 70. The initial ह *h*, if brought into immediate contact with a final क *k* (ग *g*), ट *t* (ड *d*), त् *t* (द् *d*), प *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter; घ *gh*, ढ *dh*, ध *dh*, भ *bh*.

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhighastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्हुतः *parivrāṭ + hataḥ = parivrāḍhataḥ or parivrāḍdhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam or taddhutam*, this is sacrificed.

अप् + हरणं = अब्हरणं or अब्भरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 71. Final इ *i*, ए *e*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्नास्ते *pratyāṅ + āste = pratyāṅnāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्नास्ते *sugaṇ + āste = sugaṇnāste*, he sits counting well*.

If इ *i*, ए *e*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn āhvayaśva*, call the poets.

§ 72. Final इ *i* and ए *e* may be followed by initial ङ् *ṅ*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the इ *i* and ए *e* after the ए *e*. Thus इश *iśa* becomes इशङ् *iśaṅ* (or इश् *iśh*, § 92); इष *iṣa* becomes इषङ् *iṣaṅ*; इत *ita* becomes इतङ् *itaṅ*; एत *eta* becomes एतङ् *etaṅ*; एष *eṣa* becomes एषङ् *eṣaṅ*; एत *eta* becomes एतङ् *etaṅ*; एत *eta* becomes एतङ् *etaṅ*; एत *eta* becomes एतङ् *etaṅ*.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्शेते (or प्राङ्छेते) *prāṅ + śete = prāṅśete or prāṅkśete (or prāṅkchhete)*.

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with ण्, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrit Grammar, § 30.

सुगम् + सरति = सुगम्सरति or सुगम्सरति *sugam + sarati = sugamsarati or sugamsarati*.

§ 73. The same rule applies to final न् *n* before ञ् *ś* and स् *s*, but not before श् *sh*, where it remains unchanged. Before ञ् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñś* may again be changed to चञ् *ñchś*, ञ्च *ñchch* (§ 72, 92), or ञ्च *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न्स *nts*.

Ex. तान् + षट् = तान्षट् *tān + śhaṭ = tānśhaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान्
tān + śārdūlān = tāñśārdūlān or tāñchśārdūlān or tāñchchārdūlān
or *tāñchhārdūlān*, those tigers.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate or tāntsahate*,
he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu or hintsu*, among
enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is
treated as a Pada.) See § 53, 55.

§ 74. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ञ् *ś*.

Final न् *n* before ट् *ṭ*, ठ् *ṭh*, requires the intercession of श् *sh*.

Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*.

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसन्चकार *hasan + chakāra = hasamśchakāra*, he did it
laughing.

धावन् + जागः = धावन्जागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a run-
ning goat.

चलन् + टिट्ठिभः = चलन्टिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a
moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महान्ठक्कुरः *mahān + ṭhakkurāḥ = mahāmśṭhakkurāḥ*, a great
idol.

पतन् + तरुः = पतन्तरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशान् *praśān*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n* is treated
before च् *ch*, छ् *chh*, ट् *ṭ*, ठ् *ṭh*, त् *t*, थ् *th*, like a final म् *m*. Ex. प्रशान् + चिनोति = प्रशान्चिनोति,
i. e. प्रशान्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशान्चिनोति *praśāmśchinoti*. (Pāṇ.
VIII. 3, 7.)

§ 75. Final न् *n* before ल् *l* is changed into ल् *l*. This ल् *l* is pronounced
through the nose, and is written with the Anusvāra dot over it. It is usual
in this case to write the Anusvāra as a half-moon, called *Arddha-chandra*.

Ex. महान् + लाभः = महान्लाभः *mahān + lābhaḥ = mahāḷ lābhaḥ*, large gain.

* To allow न् *n* to remain unchanged before ञ् *ś* is a misprint which occurred in Benfey's
large grammar, but has long been corrected by that scholar.

§ 76. A final ष before स may remain unchanged, or त may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ* or *ṣaṭsa-
ritaḥ*, six rivers.

Anusvāra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = किमत्र kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra.

This is the general rule. The exceptions are simply optional, viz.

Before क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, the final म् *m* or Anusvāra may be changed into ङ *ṅ*.

Before च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, to ञ *ñ*.

Before ट *t*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*, to ण *ṇ*.

Before त *t*, थ *ṭh*, द *d*, ध *dh*, न *n*, to न *n*.

Before प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, to म् *m*.

Before य *y*, ल *l*, व *v*, to यै *y̐*, लै *l̐*, वै *v̐*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvāra before all consonants, and must be so changed only before ङ *ṅ*, श *śh*, स *s*, ह *h*, and र *r*, the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तं जयति *tām jayati*, he conquers her, is written तान्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into तान्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

§ 78. म् *m* at the end of a word in *pausā*, i. e. at the end of a sentence, remains unchanged. Some grammarians (§ 8, note) allow its being changed into Anusvāra, and it is written so throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kim karoshi* (or *kiñ karoshi*), What doest thou?

शत्रुम् + नहि = शत्रुं नहि (or शत्रुन्नहि) *śatrum + jahi = śatruñ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीं तरति) *nadīm + tarati = nadīm tarati* (or *nadīm tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुं नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किं फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रं मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य् *y*, ल् *l*, व् *v*:

सत्वरम् + याति = सत्वरं याति (or सत्वरं याति) *satvaram + yāti = satvaram yāti* (or *satvaraṃ yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्यां लभते) *vidyām + labhate = vidyām labhate* (or *vidyāṃ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तं वेद) *tam + veda = tam veda* (or *taṃ veda*), I know him.

Before र् *r*, श् *ś*, ष् *ṣh*, स् *s*, ह् *h*:

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣham + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 79. Final म् *m* before ह् *h*, if ह् *h* be immediately followed by न् *n*, म् *m*, य् *y*, ल् *l*, व् *v*, may be treated as if it were immediately followed by these letters. See, however, § 77.

Ex. किम् + ह्रुते = किं ह्रुते or किं ह्रुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide?

किम् + सः = किं सः or किं सः *kim + hyah = kim hyah* or *kiṃ hyah*, What about yesterday?

किम् + चलयति = किं चलयति or किं चलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स् *s* is inserted, and म् *m* changed to Anusvāra.

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṃskṛitaḥ*, hallowed.

§ 81. In सम्राज् *samrāj*, nom. सम्राट् *samrāt*, king, म् *m* is never changed.

Visarga and Final स s and र r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र r.

§ 83. The only sibilant which can be final in *pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs.

It should be observed, however, that the guttural and labial sibilants are now written by : h, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally ततः कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tataḥ kāmah*), hence love.

पूर्णे + चंद्रः = पूर्णेचंद्रः *pūrṇah + chandrah = pūrṇas chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhâyā = taros chhâyā*, the shade of the tree.

भीतः + दलति = भीतदलति *bhītah + ṭalati = bhītaḥṭalati*, the frightened man is disturbed.

भग्नः + टक्कुरः = भग्नटक्कुरः *bhagnah + ṭhakkurah = bhagnasṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तীরं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याः पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyāḥ pāram*), the opposite shore of a river.

Visarga before sibilants:

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptah + śiśuḥ = suptas śiśuḥ or suptah śiśuḥ*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgaḥ + ṣoḍaśah = bhāgaḥ ṣoḍaśah or bhāgaḥ ṣoḍaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamas-sargah or prathamah sargah*, the first section.

Note 1—If Visarga is followed by an initial त् ts, it is not necessarily changed into dental स s, but may remain Visarga, as if followed by स s.

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāp. viii. 3, 36, v.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्व *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears.

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क *k*, ख *kh*, प *p*, फ *ph*, and are governed by these words, प *sh* may be substituted for final Visarga. सर्पिष्विबति or सर्पिः पिबति *sarpishpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water.

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by आ *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except आ *ā*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a*, and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, and the initial अ *a* elided. The sign of the elision is ऽ, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बन्धः = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + अश्वयः = आगता अश्वयः *āgatāḥ + aśvayaḥ = āgatā aśvayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = नाभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he?

कः + अशिः = क अशिः *kaḥ + aśiḥ = ka aśiḥ*, Who is the poet?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शब्दः = मूर्धन्यो शब्दः *mūrdhanyaḥ + śabdah = mūrdhanyo śabdah*, the lingual *n*.

निर्वोद्यः + दीपः = निर्वोद्यो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

मनः + भिः = मनोभिः *manah + bhiḥ = manobhiḥ*, instrum. plur.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically र् र*.

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from र्. It occurs, preceded by अ a, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antaḥ*, within; स्वः *svaḥ*, heaven; in the voc. sing. of nouns in अ रि, ex. पितः *pitah*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as अजागर् *ajāgar*, 2. 3. sing. impf. of जागृ *jāgri*.

This र , as a final, is changed into Visarga, according to § 82, and it follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by अ a , and followed by any sonant letter, vowel or consonant, the र is retained.

Ex. पुनः + अपि = पुनरपि *punah + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give!

§ 86. No र can ever be followed by another र . Hence final Visarga, whether etymologically स् s or र , if followed by initial र , and therefore by § 84 changed to र , is dropt, and its preceding vowel lengthened.

Ex. विधुः + राजते = विधु राजते *vidhuḥ + rājate = vidhú rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect!

पुनः + रोगी = पुना रोगी *punah + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स् s and र . The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *sah* and एषः *eshaḥ*, this, become स *sa* and एष *esha* before consonants and vowels, except before short अ a and at the end of a sentence.

Ex. सः + ददाति = स ददाति *sah + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *sah indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *sah + abhavat = so 'bhavat*, he was.

मृतः सः *mṛitaḥ sah*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pân. vi. 1, 134.)

The pronoun स्यः *syah*, he, follows the same rule optionally in poetry. (Pân. vi. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants.

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in *अस् as*, *इस् is*, *उस् us*, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e. g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e. g. कान्त *kānta*, काम *kāma*), before कंस *kamsa*, goblet, कुम्भ *kumbha*, jar, पात्र *pātra*, vessel, कुशा *kuśā*, counter, कर्ण *karṇ*, ear, the final Visarga of bases in *अस् as* is changed to स् *s*. (Pāṇ. VIII. 3, 46.)

Ex. ब्रेयः + करः = ब्रेयस्करः *breyah + karah = breyaskarah*, making happy.

अहः + करः = अहस्करः *ahah + karah = ahaskarah*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayah + kumbhah = ayaskumbhah*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*.

दिवः + पतिः = दिवस्पतिः *divah + patih = divaspatih*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchah + patih = vāchaspatih*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karah = bhāskarah*, sun, &c.

2. Nouns in *इस् is* and *उस् us*, such as हविः *haviḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take श् *sh*. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpishpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmah = āyushkāmah*, fond of life.

Note—भ्रातृपुत्रः *bhrātushputrah*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuh putrah*, the son of the brother.

II. Words in *अस् as*, *इस् is*, *उस् us*, treated as Prepositions.

1. The words नमः *namah*, पुरः *purah*, तिरः *tirah*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् *s*. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namah + kārah = namaskārah*, adoration; (but नमः कृत्वा *namah kṛtvā*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tirah + kārī = tiraskārī*, despising. In तिरः *tirah* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः *nih*, दुः *duh*, वहिः *vahih*, आविः *āvih*, प्रादुः *prāduḥ*, चतुः *chatuh*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take श् *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *nih + kāmah = nishkāmah*, loveless.

निः + फलः = निष्फलः *nih + phalah = nishphalah*, fruitless.

आविः + कृतं = आविष्कृतं *āvih + kṛitam = āvishkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duh + kṛitam = dushkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuh + koṇam = chatushkoṇam*, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, and वल *vala*, the final स् *s* appears as स् *s* or ष *sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotishmat*, with light.

रजः + वल = रजस्रल *rajah + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष *sh*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archisṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष *sh* (§ 100).

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣhpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣhkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanuṣhkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanuṣhkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गीर्षतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्षतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pân. VIII. 2, 70, v.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahahpatiḥ* and अहर्षतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahah + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahah + su = ahahsu*; अहः + रात्रः = अहोरात्रः *ahah + rātraḥ = ahorātraḥ*, day and night. (Pân. VIII. 2, 68, v.)

§ 91. च *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्च *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + चिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīs.

In the body of a word, the change of च *chh* into च्च *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI. 1, 73-76.)

§ 92. Initial झ *ś*, not followed by a hard consonant, may be changed into च्च *chh*, if the final letter of the preceding word is a hard consonant or ण् *ṇ* (for न् *n*).

Ex. वाक् + शतं = वाक्शतं or वाक्क्षतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्क्षेते *parivrāṭ + śete = parivrāṭ śete* or *parivrāṭ chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्क्षकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

धावन् + शशः = धावन्शशः or धावन्क्षशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्क्षब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह् *h*, घ् *gh*, ढ् *ḍh*, ध् *dh*, or भ् *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b* are changed into घ् *gh*, ङ् *ṅh*, ध् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL.	INPAUSÂ.	Ā Ā&c.	K	KH	G	GH	Ṇ	CH	CHH	J	JH	Ñ	T	TH	D	DH	N
I. K	k(g)	ga gā	..	..	gg	ggh	gā nā	..	..	g	gh	gā nā	..	..	gd	gdh	gā nā
II. Ṇ	..	ṇā nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III. T	t(d)	ṭa ṭā	..	..	dṭ	dgh	ṭā nā	..	..	ṭ	ṭh	ṭā nā	..	..	dṭ	dṭh	ṭā nā
IV. N	..	ṇa nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V. T	t(d)	ṭa ṭā	..	..	dṭ	dgh	ṭā nā	chch	chchh	j	jh	jā nā	tt	tth	dd	ddh	ṭā nā
VI. N	..	ṇa nā	..	..	..	..	..	ṁsch	ṁschh	ñ	ñh	ñā	ṁskt	ṁskth	nd	ndh	ṇ
VII. P	p(b)	ba bā	..	..	bṭ	bgh	bā nā	..	..	b	bh	bā nā	..	..	bd	bḍh	bā nā
VIII. M	m(m)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IXa. H and R exc. AH and AH	h	ra rā	ṣk ḥk	ṣkh ḥkh	ry	ryh	rā	ṣch	ṣchh	rj	rjh	rā	ahṭ	ahth	rd	rdh	rp
IXb. AH AH (not AR)	id. id.	ā a o' a	id. id.	id. id.	ā y o y	ā gh o gh	ā n o n	id. id.	id. id.	ā j o j	ā jh o jh	ā n o n	id. id.	id. id.	ā d o d	ā dh o dh	ā n o n

	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
FINAL.	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S	SH	S	H
I. K	..	..	gd	gdh	gā nā	..	..	gb	gbh	gm nā	gy	gr	gl	gv	ks kchh	..	..	g-h ggh
II. Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ṁsk nāchh	ṁsk nāchh	ṁsk nāchh	..
III. T	..	..	ḍd	ḍdh	ḍn nā	..	..	ḍb	ḍbh	ḍm nā	ḍy	ḍr	ḍl	ḍv	ṭs ṭchh	..	ṭs ṭs	ḍ-h ḍdh
IV. N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ṁsk nāchh	ṁsk nāchh	ṁsk nāchh	..
V. T	..	..	dd	ddh	dn nn	..	..	db	dbh	dm nm	dy	dr	dl	dv	(chṣ) chchh	..	..	ḍ-h ḍdh
VI. N	ṁsk	ṁskth	..	..	..	..	..	..	..	..	..	..	..	..	ṁsk nāchh	ṁsk nāchh	ṁsk nāchh	..
VII. P	..	..	bd	bḍh	bā nā	..	..	bb	bbh	bā nā	by	br	bl	bv	pṣ pchh	..	..	ḍ-h ḍdh
VIII. M	ṁsk	ṁskth	ṁsk	ṁskth	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk	ṁsk
IXa. H and R exc. AH and AH	st	sth	rd	rdh	rn	rp	ph	rb	rbh	rm	ry	ṛr	rl	rv	ṣṣ	ṣṣh	ṣṣ	rh
IXb. AH AH (not AR)	id. id.	id. id.	ā d o d	ā dh o dh	ā n o n	id. id.	id. id.	ā b o b	ā bh o bh	ā m o m	ā y o y	ā r o r	ā l o l	ā v o v	id. id.	id. id.	id. id.	ā h o h

Note—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ṁ before a letter, indicates that it is preceded by a short: the sign ṁ, that it is preceded by a long vowel: the sign ṁ, that the letter is to be elided. III. In col. IXb, id. means that the form is the same as in col. IXa. IV. The sign ṁ is used to distinguish the real and necessary from the optional Anuvāra.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	IN INITIAL.	ख	ख	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण
I.	क्(ग)	ग	गा	...	ग	गघ	गङ	...	...	गज	गझ	गञ	...	...	गड	गढ	गण
II.	...	कु	का	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III.	द(ह)	ह	हा	...	ह	हघ	हङ	...	...	हज	हझ	हञ	...	...	हु	हुढ	हुण
IV.	...	ख	खा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V.	त्(ट)	द	दा	...	द	दघ	दङ	...	...	दज	दझ	दञ	...	...	दु	दुढ	दुण
VI.	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII.	प्(प)	ब	बा	...	बा	बघ	बङ	...	...	...	...	...	...	...	...	...	...
VIII.	म्(म)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. : and र्	:	र	रा	...	र	रघ	रङ	...	...	...	...	...	...	...	...	...	...
exc. अ: and आ:	:	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. आ:	id.	आ	आ	id.	आ	आघ	आङ	id.	id.	आज	आझ	आञ	id.	id.	आड	आढ	आण
अ: (not अर्)	id.	ओ	ओ	id.	ओ	ओघ	ओङ	id.	id.	ओज	ओझ	ओञ	id.	id.	ओड	ओढ	ओण

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ^, before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign v is used to distinguish the real and necessary from the optional Anusvara.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क्	त	थ	द	ध	न	प	म	व	भ	म	य	र	ल	व	श	ष	स	ह
II. ङ्	...	...	ग्द	ग्ध	ग्नङ्	...	...	ग्व	ग्भ	ग्मङ्	ग्य	ग्र	गल	गव	कशकङ्	...	...	ग्हग्य
III. ट्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	दस	दव	दस	...
IV. थ्	...	...	हु	हध	ह्यन	...	...	हु	हुभ	ह्यन	ह्य	हु	हु	हु	दसदङ्	...	दसदङ्	हहहु
V. त्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	यश	यष	यस	...
VI. न्	...	...	थ	ड	डङ्	...	...	ड	डङ्	डङ्	डा	द्र	ता	डा	(पश)ङ्	...	...	हहङ्
VII. प्	...	...	ह्य	...	...	...	...	...	...	...	...	...	है	...	भ्या	...	...	...
VIII. म्	...	...	ह्य	म	मङ्	...	...	म	मङ्	मङ्	म्य	म	मु	मु	म्याप	...	...	हहम
IXa. :and र्	त	थ	द	ध	न	प	म	व	भ	म	य	र	ल	व	श	ष	स	ह
exc. शःand शः	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IXb. शः	id.	id.	आद	आध	आन	id.	id.	आव	आभ	आम	आय	आर	आल	आव	id.	id.	id.	आह
शः(not शः)	id.	id.	ओद	ओध	ओन	id.	id.	ओव	ओभ	ओम	ओय	ओर	ओल	ओव	id.	id.	id.	ओह

NATI, or Change of Dental न् n and स् s into Lingual ण् ṇ and श् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् ṇ and श् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in simple words: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into ण् ṇ.

§ 96. The dental न् n, followed by a vowel, or by न् n, न् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ण् ṇ if it is preceded by the linguals च् ri, च् ṛi, र् r, or श् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क् k, ख kh, ग g, घ gh, ङ ṅ, ह h, ञ ṇ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n.

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karnaḥ, ear.

दूषणं dūṣhaṇam, abuse.

वृंहणं vṛiṇhaṇam, nourishing, (ह h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णाति grihṇāti, he takes, (ह h is guttural.)

क्षिप्नुः kshipṇuḥ, throwing, (प् p is labial.)

प्रेम्णा premṇā, by love, (म् m is labial.)

ब्रह्मण्यः brahmanyah, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः niṣhaṇṇah, (न् n is followed by न् n, which is itself afterwards changed to ण् ṇ.)

अक्षयवत् akṣhaṇvat, (ण् ṇ is followed by व् v.)

प्रायेण prāyeṇa, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च् ch is palatal.)

अर्णवेन arṇavena, by the ocean, (ण् ṇ is lingual.)

दर्शनं darśanam, a system of philosophy, (श् s is palatal.)

अर्धेन ardhena, by half, (ध dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुग्णः rugṇah, like वृक्कणः vṛikṇah (Pāṇ. vi. 1, 16), should be written with ण् ṇ. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ण् ṇ in compounds, such as शराग्निः śarāgniḥ. (Pāṇ. Gaṇa kṣhubhṇādi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krī conjugation, are not changed into ण् ṇ in the two verbs तृप् *trip* and क्षुब् *kshubh* (Pāṇ. viii. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases*. क्षुब्धति *kshubhndāti*, he shakes.

But शृणोति *śṛiṇoti*, he hears. पुष्पाति *puṣhṇāti*, he nourishes.

क्षुभाद्य *kshubhāṇa*, imper. shake.

Table showing the Changes of न् n into ण् ṇ.

च ri,	in spite of intervening Vowels, Gutturals (including ह h and Anusvāra), Labials (including व v), and य y,	change	if there follow Vowels, or
च ri,		न् n	न् n,
र r,		into	म् m,
श् sh,			य y,
		ण् ṇ	व v.

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् ṇ when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or श् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important:

1. The change of न् n into ण् ṇ does not take place unless the two members of the compound are combined so as to express a single conception. Hence चार्ध *bārdhrī*, a leathern thong, + नस *nasa*, nose, gives चार्धनसः *bārdhrīṇasa*, if it is the name of a certain animal; according to Wilson, of a goat with long ears; according to others, of a rhinoceros, or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. viii. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nāsikā*, nose, gives चर्मनासिकः *charmanāsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanāman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. i. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanah*, three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Rāma; स्वर्भानुः *svarbhānuh*, name of Rahu, &c.

* In the Veda we find तृप्नुहि *tripṇuhi*, Rv. ii. 16, 6; तृप्नावः *tripṇavah*, Rv. iii. 42, 2.

Words to be remembered :

अग्रणीः *agranīḥ*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīḥ*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vrītraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vrītrahanam*, acc. of वृत्रहन् *vrītrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but

सर्वोदहः *sarvōdhanah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ *a*. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kamsah kshīrapānah*, may be pronounced with dental or lingual न् *n* (न् *n* or ण् *n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇah*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दर्भवाहनं *darbhavāhanam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इंद्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbhavāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)

3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. रिक् + अयनं = रिकगयनं *rik + ayanam = rigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in श् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrīhivāpiṇah*; but also व्रीहिवापिनः *vrīhivāpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrīhivāpāni* or *vrīhivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrīhivāpeṇa* or *vrīhivāpena*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpinī*. (Kāś.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् ṇ. Thus खरपः *kharapaḥ* (i. e. donkey-keeper) becomes खरपायणः *kharapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीणः *mātrībhogīṇaḥ*, fit to be possessed by a mother, from मातृ *mātri*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् ṇ. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual ण् ṇ, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, v.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vṛitra-killer; gen. वृत्रहणः *vṛitrahaṇaḥ*.

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरपाणि *surāpāṇi*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapena*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*.

शुष्कगोमयेण *śushkagomayena*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to ण् ṇ, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्पमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ *a* (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रंगणं *pra + iṅganam = preṅganam*; but प्र + कंपनं = प्रकंपनं *pra + kaṁpanam = prakampanam*. Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भू *bhū*, यू *pū*, कम् *kaṁ*, गम् *gaṁ*, प्याय् *pyāy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् r, such as अन्तर *antar*, निर् *nir*, परा *para*,

परि *pari*, and प्र *pra*, and after दृ *dur*, the change of न् *n* into ण् *ṇ* takes place :

1. In most roots beginning with न् *n*. (Pân. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows.

परा + नुदति = परानुदति *parā + nudati = parānudati*, he pushes away.

अंतः + नयति = अंतर्नयति *antah + nayati = antarnayati*, he leads in.

प्र + नायकः = प्रसायकः *pra + nāyakah = prañāyakah*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupâṭha, the list of roots of native grammarians, as beginning with ण् *ṇ*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pân. VIII. 4, 33.)

शिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *pranimsitavyam* or *pranimsitavyam*.

शिक्ष् *niksh*, to kiss; प्रणिक्ष्यं or प्रनिक्ष्यं *pranikshayam* or *pranikshayam*.

शिदि *nid*, to blame; प्रणिन्दनं or प्रनिन्दनं *pranindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupâṭha as beginning with न् *n*, viz. (Pân. VI. 1, 65, v.)

नृत् *nṛit*, to dance.

नन्द *nand*, to rejoice.

नर्द *nard*, to howl.

नक् *nakk*, to destroy.

नाद् *nât*, to fall down, (Chur.) *

नाष् *nāth*, to ask.

नाध् *nādh*, to beg.

नृ *nṛi*, to lead.

Ex. परिनर्तनं *parinartanam*; परिन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its श् *ś* is not changed to ष् *ṣh*. प्र + नश्यते = प्रणश्यते *pra + nasyate = pranasyate*; but प्र + नष्टः = प्रनष्टः *pra + nashṭah = pranashṭah*, destroyed. (Pân. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अनिति = पर्याणिति *pari + aniti = paryāṇiti*. The reduplicated aorist forms प्राणिशत् *prāṇināt*; the desiderative with परा *parā* is पराणिशति *parāṇinīshati*. (Pân. VIII. 4, 19, 21.)

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to ण् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अंतर्हण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + घ्नति = प्रघ्नति *pra + ghnanti = praghnanti*, they kill. Also प्रहणनं *prahañanam*, killing.

* It is not नद् *naṭ*, to dance, but नर्द *naṭ* of the Chur class, and hence written with a long *d*. Siddh.-Kaum. II. p. 41, note.

The change is optional again where न् n is followed by म् m or व् v. (Pân. VIII. 4, 23.) Thus ग्रह्णि or ग्रह्णिम *prahanmi* or *prahanmi*; ग्रहन्वः or ग्रहन्वः *prahanvah* or *prahanvah*.

7. The न् n of नु nu of the Su and of ना nd of the Krî conjugation is changed to श् n in the verbs हि hi, to send, and मी mî, to destroy. (Pân. VIII. 4, 15.)

Ex. ग्रह्णिवन्ति *prahinvanti*; प्रमीयन्ति *pramîyanti*.

8. The न् n of the termination ञानि ñani in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavâni = prabhavâni*.

9. The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into श् n before the verbs (Pân. VIII. 4, 17) गद् gad, to speak, नद् nad, to be happy, पद् pat, to fall, पद् pad, to go, the verbs called घु ghu, माङ्* mād, to measure, मेङ् me, to change, सो so, to destroy, हन् han, to kill, या yā, to go, वा vā, to blow, द्रा drā, to flee, प्सा psā, to eat, वप् vap, to weave, वह् vah, to bear, सम् sam, to be tranquil (div), चि chi, to collect, दिह dih, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, v.)

प्रत्यगदत् *pranyagadat*; प्रत्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c., is optional.

प्रनिपचति or प्रशिपचति *pranipachati* or *pranipachati*.

Except again in verbs beginning with क ka or ख kha, or ending in श् sh (Pân. VIII. 4, 18), in which the न् n of नि ni remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनष्टि *pranipinashṭi*.

Change of स् s into श् sh.

§ 100. A dental स् s (chiefly of suffixes and terminations), if preceded by any vowel except ञ, ञा ā, or by क k, र r, ल l, is always changed into the lingual श् sh, provided it be followed by a vowel, or by त t, थ th, न् n, म् m, य y, or व् v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश pāśa, &c.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि ni after प्र pra, प्रति prati, &c., into शि ṣi, mentions मा mād, but this, according to the commentaries, includes two roots, the root माङ् mād(ñ), which forms मीमते mīmīte, he measures, and the root मेङ् me(ñ), which forms मयते mayate, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus सम् (div) means śamyati, or sam conjugated like div, and not śamayate.

If Anusvāra* or Visarga or श् sh intervenes between the vowel and the स् s, the change into श् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpishā*; nom. plur. सर्पिंश्चि *sarpīnshi* (here the Anusvāra intervenes); loc. plur. सर्पिःषु *sarpīḥshu* (here the Visarga intervenes), or सर्पिष्यु *sarpishshu* (here the श् sh intervenes).

वाचु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिक् (क्) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्यु *kamal + su = kamalshu*, naming the goddess Lakshmi.

ध्रोक्ष्यति *dhrokshyati*, fut. of दृह् *druh*, to hate; (here ह् h is changed to क् k, and the aspiration thrown on the initial द् d.)

पोक्ष्यति *pokshyati*, fut. of पुश् *push*, to nourish; (here श् sh is changed into क् k.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpishkaḥ*; adj. formed by क् ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpishṭaraḥ*; (here the त् t of तरः *taraḥ* is changed into ट् ṭ, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तारा *gīstarā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिश्मत् *sarpīḥ + mat = sarpishmat*, having clarified butter.

Table showing the Changes of स् s into श् sh.

Any Vowel except ञ, ञा ā, (in spite of intervening Anusvāra or Visarga or sibilant,) and क् k, र् r, ल् l if immediately preceding,	change स् s into श् sh	if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v.
--	---------------------------------	---

§ 101. The same rule produces the change of स् s into श् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not ञ, ञा ā: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvāpa*,

* The Anusvāra must not represent a radical nasal; hence पुंसु *puṁsu*, not पुंशु *puṁshu*, loc. plur. of पुंस् *puṁs*, man; Pada base पुम् *pum*. (Pāṇ. VIII. 3, 58.) The Sārasvatī prescribes पुंशु *puṁshu*. The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśishah*, from root शिष् *śis*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

I have slept. सिष् *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिषिञ्चति *abhishiñchati*, he sprinkles; अभिषिषेच *abhishishecha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिसेसिच्यते *abhisesichyate* (Pân. VIII. 3, 112); but in the desiderative स् s is changed, अभिषिषिष्यति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pânini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pânini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise सिङ् *smi*, सिद् *svid*, स्वद् *svad*, स्वं *svañj*, स्वप् *svap*,) as if beginning with ष sh. Thus they write शिष् *shidh*, शि *shṭhā*, श्मि *shmi*. (Pân. VI. 1, 64.)

This is not done with सृप् *srip*, सृज् *srij*, स्तृप् *strī*, स्तृप् *stri*, स्तौ *styai*, सेक् *sek*, सृ *sri*, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except शिष् *shṭhiv* and श्वष् *shvashk*, (and according to some in श्चै *shṭyai*, Sâr.,) unless where ष sh is enjoined a second time.

Now ष sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or what else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेक् *sev* forms सिषेच *sisheva* in the reduplicated perfect.
2. In desideratives, when the reduplicative syllable contains इ or उ, i or u. सिष् *sidh*, Des. सिषित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to ष sh,

the initial स s remains unchanged. सिध् *sidh*, सिधेयिषति *sidedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स s is changed to ष sh. स्तु *stu*, Des. तुष्टुषति *tushtūshati*. सिध् *sidh*, Caus. सेधयति *sedhayati*, Des. सिधेययिषति *sishedhayishati*; but सुसूषति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स s is not changed into ष sh. सिद् *svīd*, सिस्वेदयिषति *sisvedayishati*. स्वद् *svad*, सिस्वादयिषति *sisvādayishati*. सह् *sah*, सिसाहयिषति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *sū* (*tud*), सो *so* (*div*), स्तु *stu* (*ad*), स्तुम् *stubbh* (*bhū*); or even if separated by reduplication, in the verbs स्था *sthā*, सेनय *senaya*, सिध् *sidh*, सिष् *sich*, संज् *sañj*, संज् *svañj*, सद् *sad*, संम् *stambh*, सन् *svan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिषुणोति *abhiṣuṇoti*. अभिषुवति *abhiṣhuvati*. अभिष्यति *abhiṣhyati*. परिहोति *pariṣṭauti*. परिहोभते *pariṣṭobhate*. अभिष्ठास्यति *abhiṣṭhāsyati*. अभिषेणयति *abhiṣheṇayati*. परिषेधति *pariṣedhati*. अभिषिञ्चति *abhiṣhiñchati*. परिषजति *pariṣhajati*. परिष्वजते *pariṣhvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratīśīdati* (VIII. 3, 66). अभिष्टभाति *abhiṣṭabhnāti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वाणति *vi* and *avashvanāti* (VIII. 3, 69, in the sense of eating). परिषेवते *pariṣhevate*.

After prepositions and augment: अभ्यषुणोत् *abhyashuṇot*. पर्येषुवत् *paryashuvāt*. अभ्यष्यत् *abhyashyat*. पर्येष्टौत् *paryashṭaut*. अभ्यष्टोभत *abhyashṭobhata*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashheṇayat*. पर्येषेधत् *paryashedhat*. अभ्यषिञ्चत् *abhyashhiñchat*. पर्येषजत् *paryashajata*. अभ्यष्वजत् *abhyashvajata*. अभ्यसीदत् *abhyashīdat*. अभ्यष्टभात् *abhyashṭabhnāt*. व्यष्वाणत् *vyashvanāt* and अवष्वाणत् *avāshvanāt*. पर्येषेवत् *paryashevata*.

After prepositions and reduplication (VIII. 3, 64): अभितष्टौ *abhitashṭhau*. अभिषिषेणयिषति *abhiṣhiṣheṇayishati*. अभिषिषेधयिषति *abhiṣhiṣedhayishati*. अभिषिषिञ्चति *abhiṣhiṣhikshati*. अभिषिषिञ्चति *abhiṣhiṣhankshati* and अभ्यषिषिञ्चत् *abhyashishankshat*. परिषिष्वञ्चते *pariṣhiṣhvankshate*. निषिषासति *nishishatsati* (VIII. 3, 118). अभितष्टम्भ *abhitashṭambha*. अवष्वाण *avashashvāṇa*. परिषिषेव *pariṣhisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayah*, सिव् *siv*, सह् *sah*; कृ *kṛi* (if with initial स s, स्कृ *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and संज् *svañj* may optionally retain स s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, संद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take ष *sh*, though not in the past participle in ता *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्तः or परिस्कन्तः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prádur*, if the ष *sh* is followed by य् *y* or a vowel (VIII. 3, 87). अभिष्ठात् *abhishtyát*. प्रादुःषात् *práduḥshyát*. प्रादुःषन्ति *práduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptah*. दुःषुप्तः *duḥshuptah*.

Exceptional cases, where स् *s* is used, and not ष *sh*:

11. The verb सिष् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhisēsichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *sodh* (VIII. 3, 115). परिसोदुं *parisodhum*.
14. The verbs संभ् *stambh*, सिष् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्येसीपहत् *paryasīshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusúh*.
16. The verbs सद् *sad*, संज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasáda*. अभिषस्वजे *abhisasvaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyashídat* or *nyasídat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुषु *sushthu*, well; दुषु *dushthu*, ill; सुषमः *sushamah*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्निषोमौ *agnishomau*, Agni and Soma; मातृष्वसू *mātrishvasri*, mother's sister; पितृष्वसू *pitriśvasri*, father's sister; गोष्ठः *goshṭhah*, cow-stable; अग्निहोमः *agnishṭomah*, a sacrifice; ज्योतिहोमः *jyotishṭomah*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turásáh*, a name of Indra, and similar compounds,

श् *s* is changed to श् *sh* whenever ह् *h* becomes ढ् *ḍ*; nom. तुरासाद् *turásāḍ*; acc. तुरासाहं *turásāham*. (Pân. VIII. 3, 56.)

Change of Dental ष् dh into Lingual ढ् dh.

§ 105. The ष् *dh* of the second pers. plur. Âtm. is changed to ढ् *dh* in the reduplicated perfect, the aorist, and in षीध् *shīdhvam* of the benedictive, provided the ष् *dh*, or the षी *shī* of षीध् *shīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ, ई. (Pân. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृढे *chakṛīdhve*.
 च्यु *chyu*; Aor. अच्योढं *achyoḍhvam*.
 मु *plu*; Bened. प्रोषोढं *proshīḍhvam*.
 But क्षिप् *kship*; Aor. अक्षिष्यं *akshibdhvam*.
 यज् *yaj*; Bened. यक्षीध् *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, र *r*, ल *l*, व *v*, ह् *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविधे *luluvidhve* or लुलुविढे *luluvidhve*.
 लु *lu*; Aor. अलविधं *alavidhvam* or अलविढं *alavidhvam*.
 लु *lu*; Bened. लविषीध् *lavishīdhvam* or लविषीढं *lavishīdhvam*.
 But बुध् *budh*; Aor. अबोधिधं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32–94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions, that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without

endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshṣi*, he hates, अवहेद *adveṣ*, he hated, द्विद्धि *dviddhi*, Hate! द्विद् *dvit*, a hater, द्विषः *dvishah*, of a hater, द्विषु *dvitsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *sh* into क *k*, ट् *ṭ*, ड् *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रवृग *praüga*, fore-yoke, तित्ति *titai*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-étâ*, going in front, नमोक्तिः *nama-uktiḥ*, saying of praise, which is produced by the elision of a final ष *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final अ *a* and आ *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda + ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda + i* = तुदे *tude*, I beat, Âtm.

दान + इ *dāna + i* = दाने *dāne*, in the gift.

दान + ई *dāna + ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ *a*, it becomes necessary to lay down some rules requiring final अ *a* to be dropt before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vāch-am*, it is necessary to enjoin the omission of final अ *a* of शिव *śiva* before the अम् *am* of the acc. sing., in order to arrive at शिवं *śivam*. In the same manner, if अम् *am* is put down as the termination of the 1. p. sing. impf. Par., and ए *e* as that of the 1. p. sing. pres. Âtm., we can form regularly अवहेषं *advesh-am* and द्विषे *dvishē*; but we have to lay down a new rule, according to which the final अ *a* of तुद *tuda* is dropt, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ *ā*, certain phonetic rules had to be laid down, according to which the final आ *ā* had to be

elided before certain terminations beginning with vowels. Thus the dative $\text{शंखभा} + \text{ए} \text{ śaṅkhadhmā} + e$ was said to form $\text{शंखभे} \text{ śaṅkhadhme}$, (to the shell-blower,) by dropping the final $\text{आ} \text{ ā}$, and not $\text{शंखभै} \text{ śaṅkhadhmai}$. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the $\text{आ} \text{ ā}$ is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pân. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long $\text{आ} \text{ ā}$, many special rules have to be observed, according to which final $\text{आ} \text{ ā}$ is either elided, or changed to $\text{ई} \text{ ī}$ or to $\text{ए} \text{ e}$. These rules will be given in the chapter on Conjugation. Thus

$\text{पुना} + \text{अंति} \text{ punā} + \text{anti} = \text{पुनंति} \text{ punanti}$, they cleanse.

$\text{पुना} + \text{मः} \text{ punā} + \text{mah} = \text{पुनीमः} \text{ punīmah}$, we cleanse.

$\text{दा} + \text{हि} \text{ dā} + \text{hi} = \text{देहि} \text{ dehi}$, Give !

§ 110. Final $\text{इ} \text{ i}$, $\text{ई} \text{ ī}$, $\text{उ} \text{ u}$, $\text{ऊ} \text{ ū}$, $\text{ऋ} \text{ ri}$, if followed by vowels or diphthongs, are generally changed to $\text{य्} \text{ y}$, $\text{व्} \text{ v}$, $\text{र्} \text{ r}$.

Ex. $\text{मति} + \text{ऐ} = \text{मत्यै} \text{ mati} + \text{ai} = \text{matyai}$, to the mind.

$\text{जिगि} + \text{उः} = \text{जिग्युः} \text{ jigi} + \text{uh} = \text{jigyuh}$, they have conquered.

$\text{भानु} + \text{ओः} = \text{भान्वोः} \text{ bhānu} + \text{oh} = \text{bhānvoh}$, of the two splendours.

$\text{पितृ} + \text{आ} = \text{पित्रा} \text{ pitṛi} + \text{ā} = \text{pitṛā}$, by the father.

$\text{बिभी} + \text{अति} = \text{बिभ्यति} \text{ bibhī} + \text{ati} = \text{bibhyati}$, they fear.

In some cases $\text{इ} \text{ i}$ and $\text{ई} \text{ ī}$ are changed to $\text{इय्} \text{ iy}$; $\text{उ} \text{ u}$ and $\text{ऊ} \text{ ū}$ to $\text{उव्} \text{ uv}$; $\text{ऋ} \text{ ri}$ to $\text{रि} \text{ ri}$; $\text{ऌ} \text{ ṛi}$ to $\text{इर्} \text{ ir}$ and, after labials, to $\text{उर्} \text{ ur}$.

Ex. $\text{वी} + \text{अंति} = \text{वियंति} \text{ vī} + \text{anti} = \text{viyanti}$, they go.

$\text{भी} + \text{इ} = \text{भियि} \text{ bhī} + \text{i} = \text{bhiyi}$, in fear.

$\text{सुषू} + \text{ए} = \text{सुषुवे} \text{ sushū} + \text{e} = \text{sushuve}$, I have brought forth.

$\text{भू} + \text{इ} = \text{भुवि} \text{ bhū} + \text{i} = \text{bhuvi}$, on earth.

$\text{गृ} + \text{अति} = \text{गिरति} \text{ grī} + \text{ati} = \text{girati}$, he swallows.

$\text{पपृ} + \text{इ} = \text{पपुरि} \text{ papṛi} + \text{i} = \text{papuri}$, liberal.

$\text{यु} + \text{अंति} = \text{युवंति} \text{ yu} + \text{anti} = \text{yuvanti}$, they join.

$\text{युयु} + \text{उः} = \text{युयुवुः} \text{ yuyu} + \text{uh} = \text{yuyuvuh}$, they have joined.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation.

§ 111. Final $\text{ऋ} \text{ ṛi}$, if followed by terminational consonants, is changed to $\text{इर्} \text{ ir}$; and after labials to $\text{उर्} \text{ ur}$.

गृ *grī*, to shout; Passive गीर्यते *gīr-yate*; Part. गीर्यः *gīrṇah*.

पू *prī*, to fill; Passive पूर्यते *pūr-yate*; Part. पूर्यः *pūrṇah*.

§ 112. इ *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, are generally changed into अय् *ay*, आय् *āy*, अव् *av*, आव् *āv*.

दे + अते = दयते *de + ate = dayate*, he protects.

रै + इ = राये *rai + e = rāye*, to wealth.

गो + इ = गवे *go + e = gave*, to the cow.

नौ + अः = नावः *nau + ah = nāvah*, the ships.

Roots terminated by a radical diphthong (except ये *vye* in redupl. perf., Pāṇ. vi. 1, 46) change it into आ *ā* before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता *de + tā = dātā*, he will protect.

दे + सीय = दासीय *de + siya = dāsīya*, May I protect!

मै + ता = मृता *mlai + tā = mlātā*, he will wither.

शो + ता = शाता *śo + tā = śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai + ati = glāyati*, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क् *k*, ह् *h*, द् *t*, ण् *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *h*, ः *m*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाक् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, the aspiration of the final is thrown back on the initial ह् *h* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाक् + स = वाक् *vāch + s = vāk*, speech; nom. sing.

प्राक् + स = प्राक् *prāñch + s = prāñ*, eastern; nom. sing. masc. Here प्राक् *prāñk*, which remains after the dropping of स् *s*, is, according to the

same rule, reduced again to प्राह् *prāh*, the final nasal remaining guttural, as it would have been guttural if the final क् *k* had remained.

सुवल् + स् = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेप् + त् = अद्वेद् *advēsh* + *t* = *advet*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut* + *i* = *maruti*, loc. sing. in the wind.

वच् + मि = वग्मि *vach* + *mi* = *vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath* + *yate* = *grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid* + *naḥ* = *bhinnaḥ*, divided, भञ्ज् + नः = भग्नः *bhañj* + *naḥ* = *bhagnaḥ*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54 1.)

Ex. मामच् + ति = मामत्ति *māmath* + *ti* = *māmatti*, 3. p. sing. pres. Par. of the intensive मामच् *māmath*, he shakes much.

रुध् + ध्वे = रुद्ध्वे *rundh* + *dhve* = *runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh* + *syē* = *lapsye*, I shall take.

But युध् + इ = युधि *yudh* + *i* = *yudhi*, loc. sing. in battle.

लुभ् + यः = लुभ्यः *lubh + yah = lubhyah*, to be desired.

कुम् + नाति = कुम्भाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ *gh*, द *dh*, ध *dh*, भ *bh* are followed by त् *t* or थ *th*, they are changed to the corresponding soft letters, ग *g*, ड *ḍ*, ढ *ḍh*, ब *b*, but the त् *t* and थ *th* are likewise softened, and the ड *ḍ* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लभ्यः *labh + taḥ = labdhaḥ*, taken.

रुध् + यः = रुद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुधः *rundhaḥ*), you two obstruct.

रुध् + तः = रुद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबांध् + तं = अबान्द्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबांध् + थाः = अबान्द्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबान्द्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध *dh* is not thrown back upon the initial ध *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबान्द्धाः *abanddhāḥ*, though here the termination थाः *thāḥ* was aspirated in itself.

§ 118. If घ *gh*, द *dh*, ध *dh*, भ *bh*, ह *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व *dhv*, भ *bh*, स *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग *g*, ड *ḍ*, ढ *ḍh*, ब *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्भिः *bhuddbhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धुं *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बांध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुगध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध *dh* back on the initial ड *ḍ*, not only before ध्व *dhv*, स *s*, but likewise before त् *t* and थ *th*, where we might have expected the application of § 117. दध् + तः = दधतः

dadk + tah = dhattah; दप् + तः = धत्तः *dadk + tah = dhattah*; दप् + से = धत्से *dadk + se = dhatse*; दप् + ध्वं = धव् दद् + ध्वम् = dhaddhvam.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vâch*; voc. वाक् *vâk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युञ् + धि = युञ्धि *yunj + dhi = yungdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vâch + i = vâchi*.

वाच् + य = वाच्य *vâch + ya = vâchya*, to be spoken.

वच् + मः = वचमः *vach + mah = vachmah*, we speak.

वच् + यः = वच्यः *vach + vah = vachvah*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dviṣ*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद् *adveṣ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh + si = dvekshi*, thou hatest; aor. अद्विषत् *advikshat*, he hated.

पोष्यति *pokshyati* (*push + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *t* and ठ् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish + tah = dvishṭah*, they (two) hate.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by ट् *t*, ठ् *th*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, and श् *sh*.

Ex. द्विष्ट् + धि = द्विष्टु *dviṣṭ + dhi = dviṣṭhi*, hate thou.

मृद् + नाति = मृदुणाति *mṛiḍ + nâti = mṛiḍnâti*.

इष्ट् + ते = इष्टे *iṣṭ + te = iṣṭe*, he praises.

§ 123. Before other consonantal terminations श् *sh* is treated like ट् *t*.

Ex. द्विष् + ध्वं = द्विष्टुं *dvish + dhvam = dviṣṭdhvam*, 2. p. plur. impf. Âtm. Hate ye!

द्विष् + सु = द्विष्टु *dvish + su = dviṣṭsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrâj*, to shine, मृज् *mrij*, to wipe, यज् *yaj*, to sacrifice, राज् *râj*, to shine, सृज् *srij*, to let forth, and भ्रज् *bhraj*, to roast (भस्ज्)

bhrasja, Pân. VIII. 2, 36), the final ञ् *j* is replaced by ष् *sh*, which, in the case enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + थ = मृष्ट *mrij + tha = mṛishṭha*, you wipe.

राज् + सु = राट्सु *rāj + su = rāṭsu*, &c.

§ 125. Most verbal and nominal bases ending in ज् *ś*, च् *chh*, क् *ksh*, ष् *sch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, I shall enter.

विज् + ध्वं = विद्ध्वं *viś + dhvam = vidḍhvam*, enter you.

Loc. plur. विज् + सु = विट्सु *viś + su = viṭsu*, among men.

Nominal base प्राच् *prāchh*; nom. प्राट् *prāṭ*, an asker.

Verbal base प्राच् *prachh*; प्राच् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्राच् + ता = प्रष्टा *prachh + tā = prashṭā*, I shall ask.

प्राच् + सु = प्राट्सु *prāchh + su = prāṭsu*, among askers.

Nominal base तक् *taksh*; तक् + सु = तट्सु *taksh + su = taṭsu*, among carpenters.

Nominal base रक् *raksh*; गोरक् + सु = गोरट्सु *goraksh + su = goraṭsu*, among cowherds.

Verbal base चक् *chaksh*; चक् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक् + ध्वे = चद्ध्वे *chaksh + dhve = chadḍhve*, you see.

व्रच् *vraśch*, to cut; nom. sing. व्रट् *vraṭ*.

व्रच् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रच् + ता = व्रष्टा *vraśch + tā = vrasṭā*, he will cut.

§ 126. The ज् *ś* of दिज् *diś*, to show, दृज् *drīś*, to see, मृज् *mṛīś*, to stroke, स्पृज् *spṛīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *drīś*; nom. sing. दृक् *drīk*; instrum. plur. दृग्भिः *drīgibhiḥ*.

In the root नज् *naś*, the change of ज् *ś* into क् *k* or ट् *ṭ* is optional (Pân. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by

terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with ह् *d* (Pân. VIII. 2, 32), and in उष्णिह् *ushnih*; or (2) like द् *dh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुभिः *dhugbhih*; loc. plur.

धुक् *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *dr̥ih + taḥ = dr̥idhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिट्भिः *liṭbhih*; loc. plur. लिट्सु

liṭsu (वाह् *vāh*, वादसु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रुढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रुढः *rūḍhaḥ*, द् + त् *dh + t* are changed (§ 117) to द् *d* + द् *dh*; then the first द् *d* is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ri*; e. g. वृह् + तः = वृद् + तः = वृढः = वृढ *v̥rih + ta = v̥ridh + ta = v̥rid-dha = v̥ridha*.

§ 129. The final ह् of certain roots (दृह् *druh*, मुह् *muh*, सुह् *snuh*, शिह् *snih*) is treated either as घ् *gh* or द् *dh*. From दृह् *druh*, to hate, we have in compounds the nom. sing. ध्रुक् *dhruk* and ध्रुट् *dhruṭ* (Pân. VIII. 2, 33); past participle द्रुग्धः *drugdhaḥ* or द्रुढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as घ् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur.

उपानद्भिः *upānadbhih*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaduh*, ox, &c., see Declension.

§ 131. Nominal bases ending in radical स् *s*, change it to त् *t*, if final, and before the Pada-terminations. (Pân. VIII. 2, 72.)

ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhih*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pân. VII. 4, 49.)

वस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्शि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imp.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pân. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशात् or अशाः *asās + s = asāt or asāh*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *asās + t = asāt*. (Pân. VIII. 2, 73, 74.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the सु *su* of the loc. plur.), are changed to Anusvâra

Ex. जिघांसति *jighâmsati*, he wishes to kill, from हन् *han*.

क्रंस्यते *kramsyate*, he will step, from क्रम् *kram*.

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यः *hanyah*, to be killed, from हन् *han*.

तन्वन् *tanvan*, extending, from तन् *tan*.

प्रेन्वन् प्रेन्वानम्*, propelling, from इन्व *inv*.

§ 135. न् *m* remains unchanged before the semivowels य् *y*, र् *r*, ल् *l*.

Ex. काम्यः *kâm-yah*, to be loved, from कम् *kam*.

ताम्रं *tâmrâ*, copper, from तम् *tam* and suffix र् *ra*.

अम्लः *amlah*, sour, from अम् *am* and suffix ल् *la*.

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् *m* or व् *v*, is changed into न् *n*. (Pân. VIII. 2, 65.)

Ex. प्रशान् *prasân*, nom. sing., and प्रशान्भिः *prasânbhih*, instrum. plur., प्रशान्सु *prasânsu*, loc. plur., from प्रशाम् *prasâm*, quieting. (Pân. VIII. 2, 64.)

अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म् *gam + m*, गम् + व *gam + v*.

But nom. plur. प्रशामः *prasâmah*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशङ्कते *âsan̄kate or âsam̄kate*, he fears.

आलिङ्गति or आलिङ्गति *âlinḡati or âlim̄gati*, he embraces.

वञ्चयति or वञ्चयति *vañchayati or vam̄chayati*, he cheats.

उत्कण्ठते or उत्कण्ठते *utkan̄thate or utkam̄thate*, he longs.

गन्तुं or गन्तुं *gantum or gam̄tum*, to go.

कम्पते or कम्पते *kampate or kam̄pate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpah*, it is optional to change

* If the न् *n* before व् *v* were treated as Anusvâra, the second न् *n* would have to be changed into a lingual (§ 96). Pân. VIII. 4, 2, v.

final म् *m*, standing at the end of a Pada, into the fifth or into real Anusvâra ; संकल्पः or सङ्कल्पः *saṁkalpah* or *saṅkalpah*. (See § 77.)

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants ञ् *ś*, श् *śh*, स् *s*, and ह् *h*.

Ex. दंशनं *daṁśanam*, biting. यज्ञंषि *yajñm̐shi*, the prayers.

हंसः *haṁsah*, goose. रहते *raṁhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ण् *ñ*.

Ex. याच्ना *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. च् *chh* in the middle of a word between vowels or diphthongs must be changed to च्च *chchh*. (See § 91.)

Ex. च्चुर् *richh*, to go ; च्चुचति *richchhati*, he goes.

म्लेच्छः *mlechchhah*, a barbarian.

§ 141. च् *chh* before a suffix beginning with न् *n* or म् *m* is changed to ञ् *ś*.

Ex. प्रश् + न = प्रश्न *prachh + na = praśna*, question.

प्राप्रश् + मि = प्राप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before व् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय् + तः = पूतः *pūy + tah = pūtah*, decaying.

तुर्व् + नः = तूर्णः *turv + nah = tūrṇah*, killed.

§ 143. Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant. (Pân. VIII. 2, 77.)

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर् *gur*, to exert, गूर्णः *gūrṇah*.

जृर् *jṛ* (i. e. गिर् *gir*), to grow old, जीर्यति *jīryati*.

गिर् *gir*, voice ; instrum. plur. गीर्भिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pân. VIII. 2, 79.)

कृर् *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व् + चावः = तूर्वावः *turv + dvah = tūrvāvah*. (Pân. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र् *r* becomes final after the loss of another final consonant. (Pân. VIII. 2, 76.)

Ex. गिर् + स् = गीर् or गीः *gir + s = gīr* or *gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*. Likewise सजुस् *sajus*.

Loc. plur. सुषिस् + सु = सुषीःषु *supis + su = supīṣhu*; nom. sing. masc. and neut. सुषीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

According to some grammarians any consonant except र *r* and ह *h*, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र *r* or ह *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह *h*, is preceded by र *r* or ह *h*, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन् *brahmman*.

§ 146. If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ*, mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśsyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpuruṣa*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a* ; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i. e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
स्वयथु *svayathu*, swelling, from स्वि *svi*, to swell.
क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, हलिम् *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Unādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strīpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Aṅga*, body. For technical purposes, however, new distinctions have been

introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas* beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūrī* in उरीकृत *ūrīkritya*, assenting; खात् *khāt* in खात्कृत *khātkritya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svaṛ*, heaven; अयास् *ayās*, fire; संबत् *saṁvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सानि *sāni*, half; भूर् *bhūr*, atmosphere; सुदि *sudī*, light fortnight; बदि *badi*, dark fortnight, &c.

Some nouns are *pluralia tantum*, used in the plural only; दारः *dārāḥ*, plur. masc. wife; आपः *āpāḥ*, plur. fem. water; वर्षाः *varṣāḥ*, plur. fem. the rainy season, i. e. the rains; सिकताः *sikatāḥ*, plur. fem. sand.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except इ *i*, ऋ *ṛ*, य *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	} औ <i>au</i>	} अः <i>aḥ</i>
Acc. सं <i>aṁ</i>		
Instr. ता <i>ā</i>	} भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		} भ्यः <i>bhyaḥ</i>
Abl. अः <i>aḥ</i>		
Gen. अः <i>aḥ</i>	} ओः <i>oḥ</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Anga cases). This nasal is

determined by the consonant which follows it; hence ङ् before gutturals, ञ् before palatals, ण् before linguals, न् before dentals, म् before labials, Anusvâra before sibilants and ह् before h. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. 1. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्याँचौ *pratyāñch-āu*; base प्रत्याँच् *pratyāñch*. (Āṅga.)

Instrum. Plur. प्रत्यग्भिः *pratyag-bhiḥ*; base प्रत्यच् *pratyach*. (Pāda.)

Gen. Dual प्रतीचोः *prātīch-oḥ*; base प्रतीच् *prātīch*. (Bha.)

1. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in ण् *n* and ल् *l* are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the स् *s* of the termination is dropt (see §§ 114; 55); and that in the Loc. Plur. a इत् *it* may be inserted after the final ण् *n*.

Base सुगण् *sugaṇ*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गण् *gaṇ*, to count.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगण् <i>sugaṇ</i>	}	सुगणौ <i>sugaṇ-au</i>	}	सुगणः <i>sugaṇ-aḥ</i>
A.	सुगणम् <i>sugaṇ-am</i>				
I.	सुगणे <i>sugaṇ-a</i>	}	सुगणभ्याम् <i>sugaṇ-bhyaṁ</i>	}	सुगणिभः <i>sugaṇ-bhiḥ</i>
D.	सुगणे <i>sugaṇ-e</i>				
Ab.	} सुगणः <i>sugaṇ-aḥ</i>	}	सुगणोः <i>sugaṇ-oḥ</i>	}	सुगणः <i>sugaṇ-aḥ</i>
G.					
L.	सुगणि <i>sugaṇ-i</i>	}	सुगणौ <i>sugaṇ-au</i>	}	सुगणः <i>sugaṇ-aḥ</i>
V.	सुगण् <i>sugaṇ</i>				

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगणम् <i>sugaṇ-am</i>	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
A.	सुगणम् <i>sugaṇ-am</i>	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
I.	सुगणे <i>sugaṇ-a</i>	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
D.	सुगणे <i>sugaṇ-e</i>	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
Ab.	}	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
G.		सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
L.	सुगणि <i>sugaṇ-i</i>	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	
V.	सुगण् <i>sugaṇ</i>	सुगणौ <i>sugaṇ-āu</i>		सुगणः <i>sugaṇ-aḥ</i>	

* Or सुगणसु *sugaṇ-su*, § 72.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśak*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.V.	सर्वशक् <i>sarvaśak</i>	}	सर्वशक्नौ <i>sarvaśaknau</i>	}	सर्वशक्नः <i>sarvaśaknḥ</i>
A.	सर्वशकं <i>sarvaśakam</i>				
I.	सर्वशका <i>sarvaśakā</i>	}	सर्वशग्भ्यां <i>sarvaśagbhyām</i>	}	सर्वशग्भिः <i>sarvaśagbhiḥ</i>
D.	सर्वशके <i>sarvaśake</i>				
Ab.	} सर्वशकः <i>sarvaśakaḥ</i>				
G.					सर्वशकां <i>sarvaśakām</i>
L.	सर्वशकि <i>sarvaśaki</i>	}	सर्वशकोः <i>sarvaśakoḥ</i>		सर्वशक्षुः <i>sarvaśakṣuḥ</i> *

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. A. V.	सर्वशक् <i>sarvaśak</i>	सर्वशक्नी <i>sarvaśaknī</i>		सर्वशक्निः <i>sarvaśakniḥ</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ध् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśak*.

§ 156. Base ending in ख् *kh*. चित्रलिक् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिक् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N. V.	चित्रलिक् <i>chitralik†</i>	चित्रलिखौ <i>chitralikhau</i>		चित्रलिखः <i>chitralikhaḥ</i>		
A.	चित्रलिकं <i>chitralikham</i>					
I.	चित्रलिखा <i>chitralikha</i>	चित्रलिग्भ्यां <i>chitraligbhāṃ</i>		चित्रलिग्भिः <i>chitraligbhiḥ</i>	चित्रलिग्भ्यः <i>chitraligbhyaḥ</i>	
D.	चित्रलिखे <i>chitralikhe</i>			चित्रलिकान् <i>chitralikhān</i>		
Ab.	चित्रलिखः <i>chitralikhaḥ</i>					
G.				चित्रलिखां <i>chitralikhāṃ</i>		
L.	चित्रलिकि <i>chitralikhi</i>	चित्रलिखोः <i>chitralikhoḥ</i>		चित्रलिख्युः <i>chitralikṣu*</i>		

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. A. V.	चित्रलिक् <i>chitralikṣ</i> †	चित्रलिक्नी <i>chitralikṭnī</i>		चित्रलिक्निः <i>chitralikṭniḥ</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see §§ 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वज्ञः *sarvajñak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरिः <i>harit</i> , green m. f. n.	हरिः <i>harit</i>	हरिताः <i>haritah</i>	हरिभिः <i>haribhih</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमयः <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमयः <i>agnimathah</i>	अग्निमभिः <i>agnimadbhih†</i>	अग्निमत्सु <i>agnimatṣu‡</i>	अग्निमन्ति <i>agnimantḥi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदाः <i>suhṛidah</i>	सुहृद्भिः <i>suhṛidbhih</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृन्ति <i>suhṛindḥi</i>
बुध् <i>budh</i> , knowing m. f. n.	भूत् <i>bhut </i>	बुधः <i>budhah</i>	भुभिः <i>bhubhih</i>	भुत्सु <i>bhutsu</i>	बुन्धि <i>bundhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gup</i>	गुपः <i>gupah</i>	गुप्भिः <i>gubbhih</i>	गुप्सु <i>gupsu</i>	गुन्धि <i>gumpi</i>
ककुब् <i>kakubh</i> , region L	ककुप् <i>kakup</i>	ककुभः <i>kakubhah</i>	ककुब्भिः <i>kakubbhih</i>	ककुप्सु <i>kakupsu</i>	ककुम्भिः <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च् *ch*, च् *chh*, ज् *j*, ज् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchah</i>
A.	जलमुचं <i>jalamucham</i>		जलमुग्भिः <i>jalamugbhih</i>
I.	जलमुचा <i>jalamuchā</i>	जलमुग्भ्यां <i>jalamugbhyām</i>	जलमुग्भ्याः <i>jalamugbhyah</i>
D.	जलमुचे <i>jalamuche</i>		जलमुचां <i>jalamuchām</i>
Ab.	जलमुचः <i>jalamuchah</i>	जलमुचोः <i>jalamuchoh</i>	जलमुक्षु <i>jalamukshu</i>
G.			
L.	जलमुचि <i>jalamuchi</i>		

	SINGULAR.	DUAL.	PLURAL.
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchḥi</i>	जलमुचि <i>jalamuchḥi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; सुच् *sruch*, fem. ladle.

* च् *th* final changed into क् *t*. See §§ 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. SING.	INSTR. PLUR.	LOC. PLUR.	NOM. PLUR.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुञ्च <i>kruñ</i>	कुञ्चभिः <i>kruñbbhiḥ</i>	कुञ्चु <i>kruñkshu</i>	कुञ्चः <i>kruñchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः <i>prāñchah</i> (Acc. the same)
वृञ्च <i>vrīsch</i> †, cutting	वृञ्च <i>vrīṣ</i> ‡	वृञ्चभिः <i>vrīṣbbhiḥ</i>	वृञ्चु <i>vrīṣsu</i>	वृञ्चः <i>vrīschah</i>

§ 160. Bases ending in च् *chh* change च् *chh* into इ *ṣ* when final, and before consonants. (See § 125.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राञ्च <i>prāchh</i> , an asker	प्राञ्च <i>prāṣ</i>	प्राञ्चः <i>prāchhah</i>	प्राञ्चभिः <i>prāṣbbhiḥ</i>	प्राञ्चु <i>prāṣsu</i>	प्राञ्चि <i>prāchhāi</i>

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज् <i>ruk</i>	रुजः <i>rujah</i>	रुजभिः <i>rugbbhiḥ</i>	रुजु <i>rukshu</i>	रुजि <i>ruñji</i>
अर्ज् <i>arj</i> ¶, strength	अर्ज् <i>ark</i>	अर्जः <i>arjah</i>	अर्जभिः <i>arjbbhiḥ</i>	अर्जु <i>arkshu</i>	अर्जि <i>arñji</i>

Other regular nouns in ज् *j*,—वणिज् *vanij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ritvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see further on.) मज्ज् *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to इ *ṣ*.

Some bases ending in ज् *j* change ज् *j* into इ *ṣ* or इ *ṣ* when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्च + स् *kruñak +s*; स् *s* and क् *k* are dropt, see § 114.

† Derived from the root वृञ्च *vrāsch*, (in the Dhātupāṭha, जोवृञ्चस्), to cut. According to Sanskrit grammarians, the penultimate स् *s* or ष् *ṣ* is dropt, and च् *ch* before consonants or if final changed into इ *ṣ*. (See § 114.)

‡ The form वृञ्च *vrīṣ* (not वृञ्च *vrāṣ*) is confirmed by Siddhānta-Kaumudī (1863), i. p. 182.

|| Some authorities admit प्राञ्चः *prāñah*, in the Nom. Plur., and the same base प्राञ्च *prāñ* in all other cases beginning with a vowel.

¶ On the two final consonants, see § 55. The Nom. Plur. Neut. would be अर्जि *arñji* or अर्जि *arji* in compounds; बहुर्जि *bahurñji* or बहुर्जि *bahurji* (Siddh.-Kaum. i. p. 194).

Base सद्यन् *samráj*, masc. sovereign.

SINGULAR.		DUAL.	PLURAL.
MASC.	FEM.		
N.V. सद्याद् <i>samráṭ</i>		सद्यानौ <i>samrájau</i>	सद्यानः <i>samrájah</i>
A. सद्यान् <i>samrájam</i>			
I. सद्याना <i>samrájā</i>		सद्याभ्यां <i>samrádbhyām</i>	सद्याभिः <i>samrádbhiḥ</i>
D. सद्याने <i>samráje</i>			सद्याभ्यः <i>samrádbhyaḥ</i>
Ab. } सद्यानः <i>samrájah</i>			
G. }			सद्यानां <i>samrájām</i>
L. सद्यानि <i>samráji</i>		सद्यानोः <i>samrájoh</i>	सद्यादसु <i>samráṭsu</i> or सद्यादत्सु <i>samráṭtsu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाञ् *bhráj* (दुधान्, not धान्), to shine; मृञ् *mṛij*, to clean; यञ् *yaj* (except ऋत्विज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृञ् *sṛij*, to dismiss, to create, (स्रञ् *sraja*, wreath, and असृञ् *asṛij*, blood, are not derived from सृञ् *sṛij*); भ्रञ् *bhrajj*, to roast (भस्मो). Also परिव्रान् *parivráj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विधान् <i>vibhráj</i> , resplendent	विधाद् <i>vibhráṭ†</i>	विधानः <i>vibhrájah</i>	विधाभिः <i>vibhrádbhiḥ</i>	विधादसु <i>vibhráṭsu</i>
देवेन् <i>devej†</i> , worshipper of the gods	देवेद् <i>deveṭ</i>	देवेनः <i>devejah</i>	देवेभिः <i>devedbhiḥ</i>	देवेदसु <i>deveṭsu</i>
विश्वसृञ् <i>viśvasṛij</i> , creator of the universe	विश्वसृद् <i>viśvasṛiṭ</i>	विश्वसृजः <i>viśvasṛijah</i>	विश्वसृभिः <i>viśvasṛidbhiḥ</i>	विश्वसृदसु <i>viśvasṛiṭsu</i>
परिव्रान् <i>parivráj</i> , a mendicant	परिव्राद् <i>parivráṭ</i>	परिव्रानः <i>parivrájah</i>	परिव्राभिः <i>parivrádbhiḥ</i>	परिव्रादसु <i>parivráṭsu</i>
विश्वराज् <i>viśvárāj</i> , an universal monarch	विश्वाराद् <i>viśváráṭ</i>	विश्वराजः <i>viśvárájah</i>	विश्वाराभिः <i>viśvárádbhiḥ</i>	विश्वारादसु <i>viśváráṭsu</i>
भृञ् <i>bhrijj</i> , roasting	भृद् <i>bhriṭ</i>	भृजः <i>bhrijjah</i>	भृभिः <i>bhridbhiḥ</i>	भृदसु <i>bhriṭsu</i>

§ 163. Irregular bases in ञ् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
I. खञ् <i>khañj¶</i> , lame	खन् <i>khan</i>	खजः <i>khañjah</i>	खभिः <i>khanbhiḥ</i>	खन्सु <i>khañsu</i>

* Cf. § 76.

† From another root, विभ्राञ् *vibhrák*, विभ्राभिः *vibhrágbhiḥ* &c. may be formed. (Siddh.-Kaum. i. p. 165.)

‡ From देव *deva*, god, and यञ् *yaj*, to sacrifice, contracted into इञ् *ij*.

|| The lengthening of the अ *a* in विश्व *viśva* takes place whenever ञ् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. i. p. 165.

2. अवयान् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयान् *avayāj*.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	अवयाः <i>avayāḥ</i>	}	अवयानौ <i>avayājan</i>	}	अवयानः <i>avayājāḥ</i>
A.	अवयानं <i>avayājam</i>				
I.	अवयाना <i>avayājā</i>	}	अवयोभ्यां <i>avayobhyām</i>	}	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayāje</i>				
Ab.	} अवयानः <i>avayājāḥ</i>	}	अवयानोः <i>avayājōḥ</i>	}	अवयोभ्यः <i>avayobhyaḥ</i>
G.					
L.	अवयानि <i>avayāji</i>	}	like Nom.	}	अवयानां <i>avayājān</i>
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>				
					अवयःसु <i>avayaḥsu</i>
					like Nom.

§ 164. Bases ending in र् r.

Bases ending in र् r are regular, only इ i and उ u, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by श् sh. (§ 90.)

Base गिर् *gir*, fem. voice.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	गीः <i>gīḥ</i>	}	गिरौ <i>giran</i>	}	गिरः <i>giraḥ</i>
A.	गिरं <i>giram</i>				
I.	गिरा <i>girá</i>	}	गीर्भ्यां <i>gīrbhyām</i>	}	गीर्भिः <i>gīrbhiḥ</i>
D.	गिरे <i>gire</i>				
Ab.	} गिरः <i>giraḥ</i>	}	गिरोः <i>girōḥ</i>	}	गिरां <i>girán</i>
G.					
L.	गिरि <i>giri</i>	}		}	गीर्षु <i>gīrshu</i>

Base वार् *vār*, neut. water.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	वाः <i>vāḥ</i>	वारी <i>vārī</i>		वारि <i>vārī</i>	
I.	वारा <i>vārā</i>	वार्भ्यां <i>vārbhyām</i>		वार्भिः <i>vārbhiḥ</i> , &c.	

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पूः <i>pūḥ</i>	पुरः <i>purāḥ</i>	पूभिः <i>pūrbhiḥ</i>	पूरु <i>pūrshu</i>
द्वार <i>dvār</i> , f. door	द्वः <i>dvāḥ</i>	द्वारः <i>dvārāḥ</i>	द्वारभिः <i>dvārbhiḥ</i>	द्वारु <i>dvārshu</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kiraḥ</i>	कीभिः <i>kīrbhiḥ</i>	कीरु <i>kīrshu</i> *

* Siddh.-Kaum. I. p. 125.

§ 165. Bases in स् s.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in स् s change the स् s according to the general euphonic rules explained above. Thus

अस् as, if final, becomes अः ah. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged. इस् and उस् is and us followed by terminations beginning with vowels are changed to इप् ish and उप् ush. (See § 100.)

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः ah; इस् is and उस् us before सु su become इप् ish or इः ih, उप् ush or उः uh.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix अस् as lengthen their अ a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमनाः *sumandh*, well-minded (εὐμενής); Voc. सुमनः *sumanah*.
2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः *sujoyotih*, having good light, from सु su, good, and ज्योतिः *joyotih*, n. light; सुचक्षुः *suchakshuh*, having good eyes, from सु su, good, and चक्षुः *chakshuh*, n. eye. (Pâp. v. 4, 133, com.)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः *manah*, मनांसि *manânsi*; from ज्योतिः *joyotih*, ज्योतींश्चि *joyotîmshi*; from चक्षुः *chakshuh*, चक्षूंश्चि *chakshûmshi*.

Base सुमनस् *sumanas*, well-minded, masc. fem. neut. (from सु su and मनस् *manas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.	सुमनाः <i>sumandh</i>	}	सुमनसौ <i>sumanasau</i>	}	सुमनसः <i>sumanasah</i>
A.	सुमनसं <i>sumanasam</i>				
I.	सुमनसा <i>sumanasd</i>	}	सुमनोभ्यां <i>sumanobhydm</i>	}	सुमनोभिः <i>sumanobhih</i>
D.	सुमनसे <i>sumanase</i>				
Ab.	}	}	}	}	सुमनोभ्यः <i>sumanobhyaḥ</i>
G.					
L.	सुमनसि <i>sumanasi</i>	}	सुमनसोः <i>sumanasoh</i>	}	सुमनसां <i>sumanasdm</i>
V.	सुमनः <i>sumanaḥ</i>				
			सुमनसौ <i>sumanasau</i>		सुमनसः <i>sumanasah</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुमनः <i>sumanaḥ</i>	सुमनसौ <i>sumanas</i>		सुमनांसि <i>sumanānsi</i>	

The rest like the masc. and fem.

Base सुज्योतिस् *sujoyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *joyotis*, neut. light.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	सुज्योतिः <i>sujoyotiḥ</i>	}	सुज्योतिषौ <i>sujoyotiṣau</i>	}	सुज्योतिषः <i>sujoyotiṣaḥ</i>
A.	सुज्योतिषं <i>sujoyotiṣam</i>				
I.	सुज्योतिषा <i>sujoyotiṣā</i>	}	सुज्योतिभ्यौ <i>sujoyotirbhyām</i>	}	सुज्योतिभिः <i>sujoyotirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyotiṣe</i>				
Ab.	}	}	}	}	सुज्योतिर्भ्यः <i>sujoyotirbhyaḥ</i>
G.					
L.	सुज्योतिषि <i>sujoyotiṣi</i>	}	सुज्योतिषोः <i>sujoyotiṣoḥ</i>	}	सुज्योतिषां <i>sujoyotiṣām</i> सुज्योतिःषु <i>sujoyotiṣhu</i>

SINGULAR.		DUAL.		PLURAL.	
NEUTER.		NEUTER.		NEUTER.	
N. A. V.	सुज्योतिः <i>sujoyotiḥ</i>	सुज्योतिषौ <i>sujoyotiṣau</i>		सुज्योतीषि <i>sujoyotīṣhi</i>	

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रनाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payah*, n. milk. अयस् *ayas*, N. s. अयः *ayah*, n. iron. यज्ञस् *yajas*, N. s. यज्ञः *yajāḥ*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body*.

§ 166. जरा *jard*, old age, may be declined throughout regularly as a feminine. (See further on, Bases ending in Vowels, Feminines in जा *ā*.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jarā</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jarā</i> *		deest; term. स् <i>s</i>
A.	जरां <i>jarām</i>		जरसं <i>jaras-am</i>
I.	जरया <i>jarayā</i>		जरसा <i>jaras-ā</i>
D.	जरायै <i>jarāyai</i>		जरसे <i>jaras-e</i>
Ab.	जरायाः <i>jarāyāḥ</i>		जरसः <i>jaras-aḥ</i>
G.	जरायाः <i>jarāyāḥ</i>		जरसः <i>jaras-aḥ</i>
L.	जरायां <i>jarāyām</i>		जरसि <i>jaras-i</i>
V.	जरे <i>jare</i>		deest
DUAL.		DUAL.	
N. A. V.	जरे <i>jare</i>		जरसौ <i>jaras-au</i>
I. D. Ab.	जराभ्यां <i>jarābhyām</i>		deest; term. भ्यां <i>bhyām</i>
G. L.	जरयोः <i>jarayoḥ</i>		जरसोः <i>jaras-oḥ</i>
PLURAL.		PLURAL.	
N. V.	जराः <i>jarāḥ</i>		जरसः <i>jaras-aḥ</i>
A.	जराः <i>jarāḥ</i>		जरसः <i>jaras-aḥ</i>
I.	जराभिः <i>jarābhiḥ</i>		deest; term. भिः <i>bhiḥ</i>
D. Ab.	जराभ्यः <i>jarābhyāḥ</i>		deest; term. भ्यः <i>bhyāḥ</i>
G.	जराणां <i>jarāṇām</i>		जरसां <i>jaras-ām</i>
L.	जरासु <i>jarāsu</i>		deest; term. सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjarah*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जरः <i>nirjarah</i> ‡	deest
A. निर्जरं <i>nirjaram</i> or निर्जरसं <i>nirjarasam</i>	
I. निर्जरेण <i>nirjareṇa</i> or निर्जरसा <i>nirjarasā</i> (निर्जरसिन् <i>nirjarasina</i> , masc.)	

* The declension of जरा *jarā*, as a regular fem. in ा *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjarah*, as a regular masc. in अ *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

D. निर्जेराय <i>nirjarāya</i> or	निर्जेरसे <i>nirjarase</i>
Ab. निर्जेरात् <i>nirjarāt</i> or	निर्जेरसः <i>nirjarasaḥ</i> (निर्जेरसात् <i>nirjarasāt</i> , masc.)
G. निर्जेरस्य <i>nirjarasya</i> or	निर्जेरसः <i>nirjarasaḥ</i> (निर्जेरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जेरे <i>nirjare</i> or	निर्जेरसि <i>nirjarasi</i>
V. निर्जेर <i>nirjara</i>	deest

DUAL.	DUAL.
N.A.V. निर्जेरौ <i>nirjarau</i> or	निर्जेरसौ <i>nirjarasau</i>
I.D.Ab. निर्जेराभ्यां <i>nirjarābhyām</i>	deest
G. L. निर्जेरयोः <i>nirjarayoh</i> or	निर्जेरसोः <i>nirjarasoh</i>

PLURAL.	PLURAL.
N.V. निर्जेराः <i>nirjarāḥ</i> or	निर्जेरसः <i>nirjarasaḥ</i>
A. निर्जेरान् <i>nirjarān</i> or	निर्जेरसः <i>nirjarasaḥ</i>
I. निर्जेरैः <i>nirjaraiḥ</i>	deest (निर्जेरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab. निर्जेरेभ्यः <i>nirjarebhyaḥ</i>	deest
G. निर्जेराणां <i>nirjarāṇām</i> or	निर्जेरसां <i>nirjarasām</i>
L. निर्जेरेषु <i>nirjareshu</i>	deest

Fem. निर्जेरा *nirjarā*, like कान्ता *kāntā*. | Neut. Sing. deest (निर्जेरसं *nirjarasam*); Dual
 Neut. निर्जेरं *nirjaram*, like कान्तं *kāntam*. | निर्जेरसी *nirjarasī*; Plur. निर्जेरांसि *nirjarāṃsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशाना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sâr. i. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍagras*, a lump-eater.

From पिस *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतुः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in *अस् as*, *इस् is*, *उस् us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṁsi*, सुपिंसि *supiṁsi*, सुतुंसि *sutunsi*.

4. Nouns in *इस् is* and *उस् us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supīrbhiḥ*, सुतूभिः *sutūrbbhiḥ*, सुतूःषु *sutūḥshu*.

5. The radical *स् s* of nouns ending in *इस् is* and *उस् us*, though followed by vowels, is not liable to be changed into *श् sh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N.V.	पिंडग्रः <i>piṇḍagraḥ</i>	}	पिंडग्रसौ <i>piṇḍagraśau</i>	}	पिंडग्रसः <i>piṇḍagraśaḥ</i>
A.	पिंडग्रसं <i>piṇḍagraśam</i>				
I.	पिंडग्रसा <i>piṇḍagraśa</i>	}	पिंडग्रोभ्यां <i>piṇḍagrobhyām</i>	}	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>
D.	पिंडग्रसे <i>piṇḍagraśe</i>				
Ab.	}	}	}	}	पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
G.					पिंडग्रसः <i>piṇḍagraśaḥ</i>
L.	पिंडग्रसि <i>piṇḍagraśi</i>	}	पिंडग्रसोः <i>piṇḍagraśoḥ</i>	}	पिंडग्रसां <i>piṇḍagraśām</i>
					पिंडग्रसु <i>piṇḍagraśau</i>
SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N.A.V.	पिंडग्रः <i>piṇḍagraḥ</i>	पिंडग्रसी <i>piṇḍagraśī</i>		पिंडग्रंसि <i>piṇḍagraśi</i>	

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N.V.	सुतूः <i>sutūḥ</i>	}	सुतुसौ <i>sutusau</i>	}	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>				
I.	सुतुसा <i>sutusa</i>	}	सुतूभ्यां <i>sutūrbhyām</i>	}	सुतूभिः <i>sutūrbhiḥ</i>
D.	सुतुसे <i>sutuse</i>				
Ab.	}	}	}	}	सुतूभ्यः <i>sutūrbhyaḥ</i>
G.					सुतुसः <i>sutusaḥ</i>
L.	सुतुसि <i>sutusi</i>	}	सुतुसोः <i>sutusoḥ</i>	}	सुतुसां <i>sutusām</i>
					सुतूःषु <i>sutūḥshu</i> or सुतूष्णु <i>sutūḥshu*</i>
SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. A. V.	सुतूः <i>sutūḥ</i>	सुतुसी <i>sutusī</i>		सुतुंसि <i>sutunsi</i>	

§ 171. Nouns derived from desiderative verbs change *स् s* into *श् sh* when necessary.

* Siddh.-Kaum. i. p. 187. § 83.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	पिपठीः <i>pipaṭhīḥ</i>	}	पिपठिचौ <i>pipaṭhichau</i>	}	पिपठिभ्यः <i>pipaṭhībhyah</i>
A.	पिपठिचं <i>pipaṭhicham</i>				
I.	पिपठिषा <i>pipaṭhiṣā</i>	}	पिपठिभ्या <i>pipaṭhībhyām</i>	}	पिपठीभिः <i>pipaṭhībhiḥ</i>
D.	पिपठिषे <i>pipaṭhiṣe</i>				
Ab.	} पिपठिभ्यः <i>pipaṭhībhyah</i>	}	पिपठिभ्योः <i>pipaṭhībhyoḥ</i>	}	पिपठिभ्यः <i>pipaṭhībhyah</i>
G.					
L.	पिपठिभिः <i>pipaṭhībhiḥ</i>	}		}	पिपठिषां <i>pipaṭhiṣām</i> पिपठीःषु <i>pipaṭhīṣu</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.		पिपठिषी <i>pipaṭhiṣī</i>		पिपठिषि <i>pipaṭhiṣi</i> (see § 172)	

§ 172. The nouns आशिस् *āsis*, fem. blessing, and सजुस् *sajus*, masc. a companion, are declined like पिपठिस् *pipaṭhis*, except in the Nom. and Acc. Plur., if they should be used as neuters at the end of compounds.

List of different Bases in स् s.

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC. FEM.	NEUT.	MASC. FEM.	NEUT.		
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumandhī</i> ¹	सुमनः <i>sumanaḥ</i>	सुमनसः <i>sumanasah</i>	सुमनांसि <i>sumandānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु <i>sumanassu</i> ²
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣah</i>	सुज्योतींश्चि <i>sujoyotīnshi</i>	सुज्योतिभिः <i>sujoyotibhiḥ</i>	सुज्योतिष्सु <i>sujoyotiṣshu</i> ³
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍgrasah</i>	पिंडग्रंसि <i>piṇḍagramsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु <i>piṇḍagrassu</i> ⁴
चकास् <i>chakās</i> , splendid, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāsah</i>	चकांसि <i>chakānsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु <i>chakāssu</i> ⁵
दोस् <i>dos</i> ⁶ , arm, m. (n.)	दोः <i>doḥ</i>	id.	दोषः <i>doṣah</i>	दोंश्चि <i>doṇshi</i>	दोभिः <i>dorbhiḥ</i>	दोष्सु <i>doṣshu</i> ⁷
सुपिस् <i>supis</i> , well-going, m. f. n.	सुपीः <i>supīḥ</i>	id. ⁸	सुपिसः <i>supisah</i> ⁹	सुपिंसि <i>supīnsi</i>	सुपीभिः <i>supībhiḥ</i>	सुपीष्सु <i>supīshshu</i> ¹⁰

¹ The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

² Or सुमनःसु *sumanaḥsu*.

³ Or सुज्योतिःसु *sujoyotiḥshu*.

⁴ Or पिंडग्रःसु *piṇḍagraḥsu*.

⁵ Or चकाःसु *chakāḥsu*.

⁶ दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

⁷ Or दोःसु *doḥshu*.

⁸ Siddh.-Kaum. I. p. 197.

⁹ स् s not changed into ष sh; see § 100, note.

¹⁰ Or सुपीःसु *supīḥshu*.

सुतुस् <i>sutus</i> , well-sounding, m. f. n.	सुतुः <i>sutūḥ</i>	id.	सुतुसः <i>sutusah</i>	सुतुंसि <i>sutusini</i>	सुतुभिः <i>sutūrbhiḥ</i>	सुतुषु <i>sutūshshu</i> ¹
पिपठिस् <i>pipathis</i> , desirous of reading, m. f. n.	पिपठीः <i>pipathīḥ</i>	id. ²	पिपठिषः <i>pipathishah</i>	पिपठिषि <i>pipathishi</i> ³	पिपठीभिः <i>pipathīrbhiḥ</i>	पिपठीषु <i>pipathīshshu</i> ³
चिकीर्स् <i>chikīrs</i> , desirous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id.	चिकीर्षः <i>chikīrshah</i>	चिकीर्षि <i>chikīrshi</i> ⁴	चिकीर्भिः <i>chikīrbhiḥ</i>	चिकीर्षु <i>chikīrshu</i>
आशिस् <i>āśis</i> , blessing, f.	आशीः <i>āśīḥ</i> (Voc. id.)	id.	आशिषः <i>āśishah</i>	आशीर्षि <i>āśīrshi</i>	आशीर्भिः <i>āśīrbhiḥ</i>	आशीषु <i>āśīshshu</i> ⁵
सजुस् <i>sajus</i> , companion, m.	सजूः <i>sajūḥ</i> (Voc. id.)	id.	सजुषः <i>sajushah</i>	सजूर्षि <i>sajūrshi</i>	सजूर्भिः <i>sajūrbhiḥ</i>	सजूषु <i>sajūshshu</i> ⁶
सुहिस् <i>suhis</i> , one who strikes well, m. f. n.	सुहिन् <i>suhin</i>	id.	सुहिंसः <i>suhinsah</i>	सुहिंसि <i>suhinasi</i>	सुहिन्भिः <i>suhinbhiḥ</i>	सुहिन्सु <i>suhinsu</i> ⁷

§ 173. ध्वस् *dhvas* (from ध्वस् *dhvans*, to fall) and स्रस् *sras* (from स्रस् *srans*, to fall) and भ्रस् *bhras* (from भ्रस् *bhrans*, to fall), when used at the end of compounds, change their स् *s* into ण् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants. § 131 ought to be restricted to these bases and to participial bases in वस् *vas*, § 204.

N.V. पर्णध्वत् <i>parṇadhvat</i>	N.A.V. पर्णध्वसौ <i>parṇadhvasau</i>	N.A. पर्णध्वसः <i>parṇadhvasah</i>
A. पर्णध्वसे <i>parṇadhvasam</i>	I.Ab.D. पर्णध्वसां <i>parṇadhvadbhyām</i>	I. पर्णध्वद्भिः <i>parṇadhvadbhiḥ</i>
I. पर्णध्वसा <i>parṇadhvasā</i>	G.L. पर्णध्वसोः <i>parṇadhvasoḥ</i>	L. पर्णध्वसु <i>parṇadhvasu</i>

§ 174. Bases ending in ञ् *ś*, च् *śh*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिञ् *diś*, to show, दृञ् *driś*, to see, मृञ् *mriś*, to stroke, स्पृञ् *spriś*, to touch, change ञ् *ś* into क् *k*.

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिञ् <i>diś</i> , f. country	दिक् <i>dik</i>	दिशः <i>diśah</i>	दिंशि <i>dinśi</i>	दिग्भिः <i>digbhiḥ</i>	दिषु <i>dikshu</i>

2. Bases derived from नञ् *naś*, to destroy, change ञ् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N.PL.	N.PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनञ् <i>jīvanāś</i> , m.f.n. life destroying	जीवनद् or नक् <i>jīvanāḍ or -nak</i>	नशः <i>-naśah</i>	नंशि <i>-naṁśi</i>	नद्भिः or नग्भिः <i>-naḍbhiḥ or -nagbhiḥ</i>	नदसु or नक्षु <i>-naḍsu or -nakshu</i>

3. All other bases in ञ् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विञ् <i>viś</i> , m.f.n. one who enters	विद् <i>viḍ</i>	विशः <i>viśah</i>	विंशि <i>vinśi</i>	विद्भिः <i>viḍbhiḥ</i>	विट्सु <i>viṣu</i>

¹ Or सुतुःषु *sutūshshu*.

² Siddh.-Kaum. I. p. 197.

³ Or पिपठीःषु *pipathīshshu*.

⁴ Siddh.-Kaum. I. p. 194.

⁵ Or आशीःषु *āśīshshu*.

⁶ Or सजूःषु *sajūshshu*.

⁷ See § 73.

4. Bases derived from धृष् *dhriśh*, to dare, change ष *sh* into क *k*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
दधृष् <i>dadhrish</i> , m.f.n. bold	दधृक्	दधृषः	दधृषि	दधृभिः	दधृषु
	<i>dadhrīk</i>	<i>dadhrīṣaḥ</i>	<i>dadhrīṣhi</i>	<i>dadhrīgbbhiḥ</i>	<i>dadhrīkṣhu</i>

5. All other bases derived from verbs with final ष *sh* change ष *sh* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvish</i> , m.f.n. hating	द्विट् <i>dvit</i>	द्विषः <i>dvishāḥ</i>	द्विषि <i>dvishhi</i>	द्विद्भिः <i>dvīdbhiḥ</i>	द्विट्सु <i>dvitsu</i>

6. Bases ending in च् *chh* change च् *chh* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच् <i>prāchh</i> , m.f.n. asking	प्राट् <i>prāt</i>	प्राचः <i>prāchhāḥ</i>	प्राचि <i>prāchhi</i>	प्राद्भिः <i>prādbhiḥ</i>	प्राट्सु <i>prātsu</i>

Some grammarians allow प्राशः *prāśaḥ* in the Nom. Plur. and other cases beginning with vowels.

7. Bases ending in क् *ksh* change क् *ksh* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक् <i>taksh</i> , m.f.n. paring	तट् <i>taṭ</i> *	तक् <i>takshaḥ</i>	तकि <i>taṁkshi</i>	तद्भिः <i>taḍbhiḥ</i>	तट्सु <i>taṭsu</i>

8. Most bases ending in ह् *h* change ह् *h* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m.f.n. licking	लिट् <i>liṭ</i>	लिहः <i>lihaḥ</i>	लिहि <i>liṁhi</i>	लिद्भिः <i>liḍbhiḥ</i>	लिट्सु <i>liṭsu</i>
गुह् <i>guh</i> , m.f.n. covering	गुट् <i>guṭ</i>	गुहः <i>guhaḥ</i>	गुहि <i>guṁhi</i>	गुद्भिः <i>ghuḍbhiḥ</i>	गुट्सु <i>guṭsu</i>

On the change of initial ग् *g* into घ् *gh*, see § 93.

9. Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क *k*. Likewise उष्णिह् *uśṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m.f.n. milking	धुक् <i>dhuk</i>	दुहः <i>duhaḥ</i>	दुहि <i>duṁhi</i>	धुभिः <i>dhugbbhiḥ</i>	धुषु <i>dhukshu</i>

10. Bases derived from the roots दृह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, स्नुह् *snuh*, to spue, may change the final ह् *h* into ट *t* or क *k*.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दृह् <i>druh</i> , m.f.n. hating	भुट् or भुक्	दृहः	दृहि	भुद्भिः or भुभिः	भुट्सु or भुषु
	<i>dhruṭ</i> or <i>dhruk</i>	<i>druhaḥ</i>	<i>druṁhi</i>	<i>dhruḍbhiḥ</i> or <i>dhrugbbhiḥ</i>	<i>dhruṭsu</i> or <i>dhrukshu</i>

11. Bases derived from नह् *nah*, to bind, change ह् *h* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānaḥ</i>	उपानद्भिः <i>upānadbhiḥ</i>	उपानात्सु <i>upānatsu</i>

* If differently derived तक् *taksh* may form its Nom. Sing. तक् *tak*. गोरक् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

Decline विषाङ् *vipāś*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविक्श् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृश् *īdriś*, m. f. n. such. कीदृश् *kīdriś*, m. f. n. Which? मर्मस्पृश् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् *s* into ष् *śh* whenever ह् *h* is changed into इ *ḍ* or ण् *f*.

Nom. Sing. तुरासाह् *turāśāḥ*. Nom. Dual तुरासाहौ *turāśāhau*. Instr. Plur. तुरासाहभिः *turāśāḍbhiḥ*.

§ 176. पुरोडाङ् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍāḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I. पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhiḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
Ab. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
G. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशां <i>puroḍāśām</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडःसु <i>puroḍāśsu</i>
V. पुरोडाः or ०डः <i>puroḍāḥ</i> or <i>-ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशाः *ukthasāḥ*, a reciter of hymns, is declined like पुरोडाङ् *puroḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in न् *m*.

Bases ending in न् *m* retain न् *m* before all terminations beginning with vowels. Before all other terminations and when final, the न् *m* is changed into न् *n*.

Base प्रशान् *praśām*, mild.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
Nom. Voc.	प्रशान् <i>praśān</i>	प्रशामौ <i>praśāman</i>	प्रशामः <i>praśāmaḥ</i>
Acc.	प्रशानं <i>praśānam</i>	प्रशामौ <i>praśāman</i>	प्रशामः <i>praśāmaḥ</i>
Instr.	प्रशामा <i>praśāmā</i>	प्रशान्भ्यां <i>praśānbhyām</i>	प्रशान्भिः <i>praśānbhiḥ</i>
Loc.	प्रशामि <i>praśāmi</i>	प्रशामोः <i>praśāmoḥ</i>	प्रशान्सु <i>praśānsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc. (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the *Āṅga* cases. This gives us the following system of terminations for words with two bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	सु s (which is always dropt)	औ au	अः aḥ †
Acc.	अं am	औ au	अः aḥ
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyaḥ
Abl.	अः aḥ	भ्यां bhyām	भ्यः bhyaḥ
Gen.	अः aḥ	जोः oḥ	जं am
Loc.	इ i	जोः oḥ	सु su
	SINGULAR.	NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	इ i	इ i †

§ 180. Certain words derived from अंच् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्रांच् *prāñch* for its *Āṅga*, प्राच् *prāch* for its *Pada* and *Bha* base, and is declined accordingly.

* Most nouns with changeable bases form their feminines in ई i. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई i, and some of them occur as feminine at the end of compounds.

† *Āṅga* base, or, according to Bopp, strong base with weak terminations.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N. V.	प्राक् <i>prāk</i> *	प्राचौ <i>prāchau</i>		प्राचः <i>prāchah</i>	
A.	प्राचं <i>prācham</i>	प्राचौ <i>prāchau</i>		प्राचः <i>prāchah</i>	
I.	प्राचा <i>prāchā</i>	} प्राग्भ्यां <i>prāgbhyām</i>		प्राग्भिः <i>prāgbhiḥ</i>	
D.	प्राचे <i>prāche</i>			प्राग्भ्यः <i>prāgbhyaḥ</i>	
Ab.	} प्राचः <i>prāchah</i>				
G.		} प्राचोः <i>prāchoḥ</i>		प्राची <i>prāchī</i>	
L.	प्राचि <i>prāchi</i>			प्राक्षु <i>prākshu</i>	
		NEUTER.			
SINGULAR.		DUAL.		PLURAL.	
N.A.V.	प्राक् <i>prāk</i>	प्राची <i>prāchī</i>		प्राचि <i>prāchi</i>	
I.	प्राचा <i>prāchā</i>	same as masc.			

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई ई.
Decline अवाक् *avāch*, downward, south. Strong base अवांक् *avāñch*.

B. Nouns with three Bases.

Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
Nom. Voc.	स् s (always dropt)	जौ <i>au</i>		जः <i>ah</i>	
Acc.	चं <i>am</i>	जौ <i>au</i>		जः <i>ah</i>	
Instr.	जा <i>ā</i>	भ्यां <i>bhyām</i>		भिः <i>bhiḥ</i>	
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>		भ्यः <i>bhyaḥ</i>	
Abl.	जः <i>ah</i>	भ्यां <i>bhyām</i>		भ्यः <i>bhyaḥ</i>	
Gen.	जः <i>ah</i>	जोः <i>oḥ</i>		जां <i>ām</i>	
Loc.	इ <i>i</i>	जोः <i>oḥ</i>		सु <i>su</i>	

* प्राक् *prāk* stands for प्राङ् *prāṅk*; this for प्राञ्च *prāñch* + स् s.

	SINGULAR.	NEUTER.	PLURAL.
		DUAL.	
Nom. Acc.	—	ई ई	इ इ

Terminations included in two lines require Aṅga or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

181. Words derived from चञ्च् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Aṅga or strongest base प्रत्याञ्च् *pratyañch*; for its Bha or weakest प्रतीच् *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्याञ् *pratyāñ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	प्रत्यङ् <i>pratyāñ</i>	प्रत्याञ्चौ <i>pratyāñchau</i>	प्रत्याञ्चः <i>pratyāñchah</i>
A.	प्रत्याञ्चम् <i>pratyāñcham</i>	प्रत्याञ्चौ <i>pratyāñchau</i>	प्रतीचः <i>pratīchah</i>
I.	प्रतीचा <i>pratīchā</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भिः <i>pratyagbhiḥ</i>
D.	प्रतीचे <i>pratīche</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyah</i>
Ab.	प्रतीचः <i>pratīchah</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyah</i>
G.	प्रतीचः <i>pratīchah</i>	प्रतीचोः <i>pratīchoḥ</i>	प्रतीचां <i>pratīchām</i>
L.	प्रतीचि <i>pratīchi</i>	प्रतीचोः <i>pratīchoḥ</i>	प्रत्यक्षु <i>pratyakṣu</i>
SINGULAR.		DUAL.	PLURAL.
N.A.	प्रत्यक् <i>pratyak</i>	प्रतीचि <i>pratīchi</i>	प्रत्याञ्चि <i>pratyāñchi</i>
FEM. SINGULAR.			
N.	प्रतीची <i>pratīchī</i>		

The following words, derived from चञ्च् *añch*, to move, have three bases :

Aṅga or strong base.	Pada or middle base.	Bha or weak base.
प्रत्याञ्च् <i>pratyāñch</i> , behind	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>pratīch</i>
सम्याञ्च् <i>samyāñch</i> , right	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्याञ्च् <i>nyāñch</i> , low	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सध्याञ्च् <i>sadhryāñch</i> , accompanying	सध्याच् <i>sadhryach</i>	सधीच् <i>sadhrīch</i>
अन्याञ्च् <i>anvāñch</i> , following	अन्वच् <i>anvach</i>	अनूच् <i>anūch</i>
विश्व्याञ्च् <i>vishvāñch</i> , all-pervading	विश्व्याच् <i>vishvach</i>	विषूच् <i>vishūch</i>
उदाञ्च् <i>udañch</i> , upward	उदाच् <i>udach</i>	उदीच् <i>udīch</i>
तिर्याञ्च् <i>tiryāñch</i> , tortuous	तिर्याच् <i>tiryach</i>	तिरच् <i>tiraśch</i>

Bases in चत् *at* and चन् *ant*.

1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in चत् *at*, the Anga base in चन् *ant*.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N. V.	चदन् <i>adan</i>	चदन्तो <i>adantan</i>		चदन्तः <i>adantaḥ</i>	
A.	चदन्तं <i>adantam</i>	चदन्तो <i>adantan</i>		चदन्तः <i>adantaḥ</i>	
I.	चदता <i>adatā</i>	चदद्वां <i>adadbhyaṁ</i>		चदद्भिः <i>adadbhiḥ</i>	
D.	चदते <i>adate</i>			चदद्भ्यः <i>adadbhyaḥ</i>	
Ab.	चदतः <i>adataḥ</i>	चदतां <i>adātām</i>			
G.					
L.	चदति <i>adati</i>	चदतोः <i>adatoḥ</i>		चदत्सु <i>adatsu</i>	
		NEUTER.			
SINGULAR.		DUAL.		PLURAL.	
N. A.	चदत् <i>adat</i>	चदती <i>adattī</i>		चदन्ति <i>adanti</i>	
FEM.					
SINGULAR.					
N.	चदती <i>adattī</i> , &c., like नदी <i>nadī</i> .				

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् *n*.

II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in चा *ā*.

III. Participles of all other verbs *must* reject the न् *n*.

I. भवत् <i>bhavat</i> .	Nom. and Acc. Dual Neut. भवन्ती <i>bhavantī</i> .
दीप्यत् <i>dīvyat</i> .	दीप्यन्ती <i>dīvyantī</i> .
चोरयत् <i>chorayat</i> .	चोरयन्ती <i>chorayantī</i> .
II. तुदत् <i>tudat</i> .	तुदन्ती <i>tudantī</i> or तुदती <i>tudatī</i> .
भविष्यत् <i>bhavishyat</i> (fut.).	भविष्यन्ती <i>bhavishyantī</i> or भविष्यती <i>bhavishyati</i> .
यात् <i>yāt</i> .	यान्ती <i>yāntī</i> or याती <i>yātī</i> .

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदती <i>adati</i> .
जुहत् <i>juhvat</i> .	जुहती <i>juhvati</i> .
सुन्वत् <i>sunvat</i> .	सुन्वती <i>sunvati</i> .
रुंधत् <i>rundhat</i> .	रुंधती <i>rundhati</i> .
तन्वत् <i>tanvat</i> .	तन्वती <i>tanvati</i> .
कीर्यत् <i>krīyat</i> .	कीर्यती <i>krīyati</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhavanti*, being, fem.; तुदन्ती *tudanti* or तुदती *tudati*, striking, fem.; अदन्ती *adati*, eating, fem. The feminine base is declined regularly as a base in ई *i*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in ण् *ṇ* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dadat</i>	ददन् <i>dadat</i>	} ददतौ <i>dadatau</i>	} ददती <i>dadati</i>	} ददतः <i>dadataḥ</i>	} ददति <i>dadati</i> *
A. ददन्तं <i>dadatam</i>	ददत् <i>dadat</i>				
I. ददता <i>dadatā</i>		} ददद्भ्यां <i>dadadbhyām</i>		} ददद्भिः <i>dadadbhiḥ</i>	
D. ददते <i>dadate</i>					
Ab. } ददतः <i>dadataḥ</i>					
G. } ददतः <i>dadataḥ</i>		} ददतोः <i>dadatoḥ</i>		} ददतां <i>dadatām</i>	
L. ददति <i>dadati</i>					ददत्सु <i>dadatsu</i>

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śāsat*, commanding; चकासत् *chakāsat*, shining. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *bṛihat*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V. बृहन् <i>bṛihan</i>		बृहन्तौ <i>bṛihantau</i>	बृहन्तः <i>bṛihantaḥ</i>
A. बृहन्तं <i>bṛihantam</i>		बृहन्तौ <i>bṛihantau</i>	बृहतः <i>bṛihataḥ</i>

* Or ददन्ति *dadanti*.

	SINGULAR.	NEUTER.	
		DUAL.	PLURAL.
N. A.	बृहत् <i>brihat</i>	बृहती <i>brihatt</i>	बृहन्ति <i>brikanti</i>
	FEM.		
	SINGULAR.		
N.	बृहती <i>brihatt</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its *Āṅga* or strong base in मांत् *ānt*.

	SINGULAR.	DUAL.	PLURAL.
	MASC.	MASC.	MASC.
N.	महान् <i>mahān</i>	महांतौ <i>mahāntau</i>	महांतः <i>mahāntaḥ</i>
A.	महांतं <i>mahāntam</i>	महांतौ <i>mahāntau</i>	महतः <i>mahataḥ</i>
I.	महता <i>mahatā</i>	महद्भ्यां <i>mahadbhyaṁ</i>	महद्भिः <i>mahadbhiḥ</i>
D.	महते <i>mahate</i>		महद्भ्यः <i>mahadbhyaḥ</i>
Ab.	महतः <i>mahataḥ</i>		
G.		महतां <i>mahatām</i>	
L.	महति <i>mahati</i>	महतोः <i>mahatoḥ</i>	महत्यु <i>mahatyū</i>
V.	महन् <i>mahan</i>		

	SINGULAR.	NEUTER.	
		DUAL.	PLURAL.
N. A. V.	महत् <i>mahat</i>	महती <i>mahatt</i>	महन्ति <i>mahānti</i>

The rest like the masculine.

	FEM.
	SINGULAR.
N.	महती <i>mahatt</i>

Bases ending in the Suffixes मत् mat and वत् vat, forming their Āṅga Bases in मंत् mant and वंत् vant.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their *Āṅga* or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमात् *agnimat*, having fire.

	SINGULAR.	DUAL.	PLURAL.
	MASC.	MASC.	MASC.
N.	अग्निमान् <i>agnimān</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
A.	अग्निमंतं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमतः <i>agnimataḥ</i>
V.	अग्निमन् <i>agniman</i>		

SINGULAR.			NEUTER.		PLURAL.
			DUAL.		
N.V.	अग्निमत् <i>agnimat</i>		अग्निमती <i>agnimatī</i>		अग्निमन्ति <i>agnimanti</i>
	FEM.				
	SINGULAR.				
N.	अग्निमती <i>agnimatī</i>				

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*.

Ex. पयसवत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिषवत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR.			DUAL.		PLURAL.
			MASC.		MASC.
N.	भवान् <i>bhavan</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
V.	भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>				
SINGULAR.			NEUTER.		PLURAL.
			DUAL.		
N.A.V.	भवत् <i>bhavat</i>		भवती <i>bhavatī</i>		भवन्ति <i>bhavanti</i>
	FEM.				
	SINGULAR.				
N.	भवती <i>bhavatī</i>				

भवत् *bhavat*, being, part. present.

SINGULAR.			DUAL.		PLURAL.
			MASC.		MASC.
N.	भवन् <i>bhavan</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
V.	भवन् <i>bhavan</i>				

SINGULAR.			NEUTER.		
MASC.			DUAL.		
FEM.			PLURAL.		
SINGULAR.			DUAL.		
N.A.V. भवत् <i>bhavat</i>			भवन्ती <i>bhavanti</i>		
FEM.			भवन्ती <i>bhavanti</i>		
SINGULAR.			DUAL.		
N. भवन्ती <i>bhavanti</i>			भवन्ती <i>bhavanti</i>		

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वाणा *anarvāṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvatī*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N. कियान् <i>kiyān</i>		कियन्ती <i>kiyantān</i>		कियन्तः <i>kiyantāḥ</i>	
A. कियन्तं <i>kiyantam</i>		कियन्तौ <i>kiyantau</i>		कियन्तः <i>kiyataḥ</i>	
I. कियता <i>kiyatā</i>		कियद्भ्यां <i>kiyadbhyām</i>		कियद्भिः <i>kiyadbhiḥ</i>	
V. कियन् <i>kiyan</i>					
SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N.A.V. कियत् <i>kiyat</i>		कियती <i>kiyatī</i>		कियन्ति <i>kiyanti</i>	

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*).

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्ण *parṇ* from पर्वन् *parvan*, or आत्म *ātman* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple

अन् *an*. Thus तक्षन् *takshan* forms तक्षन् *takshnd*; मूर्धन् *múrdhan*, मूर्ध्ना *múrdhná*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>
V. राजन् <i>rājan</i>		
I. राजा <i>rājā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राजे <i>rājāe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
G. राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñōḥ</i>	राज्ञां <i>rājñām</i>
L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñōḥ</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नास् *nāmn*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. नाम <i>nāma</i>	नाम्नी <i>nāmni</i> or नामनी <i>nāmani</i>	नामानि <i>nāmani</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नास् <i>nāma</i>	नामभ्यां <i>nāmaabhyām</i>	नामभिः <i>nāmaabhiḥ</i>
D. नास्ते <i>nāmate</i>	नामभ्यां <i>nāmaabhyām</i>	नामभ्यः <i>nāmaabhyaḥ</i>
Ab. नास्त्रः <i>nāmatraḥ</i>	नामभ्यां <i>nāmaabhyām</i>	नामभ्यः <i>nāmaabhyaḥ</i>
G. नास्त्रः <i>nāmatraḥ</i>	नास्त्रोः <i>nāmatroḥ</i>	नास्त्रां <i>nāmatram</i>
L. नास्त्रि <i>nāmni</i> or नामनि <i>nāmani</i>	नास्त्रोः <i>nāmatroḥ</i>	नामसु <i>nāmasu</i>

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahma*; Bha, ब्रह्मन् *brahman*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्मयोः <i>brahmāyau</i>	ब्रह्माः <i>brahmāḥ</i>
A. ब्रह्मणं <i>brahmāṇam</i>	ब्रह्मयोः <i>brahmāṇau</i>	ब्रह्मणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>brahman</i>		
I. ब्रह्मणा <i>brahmaṇā</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभिः <i>brahmabhiḥ</i>
D. ब्रह्मणे <i>brahmaṇe</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभ्यः <i>brahmabhyaḥ</i>
Ab. ब्रह्मणः <i>brahmaṇaḥ</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभ्यः <i>brahmabhyaḥ</i>
G. ब्रह्मणः <i>brahmaṇaḥ</i>	ब्रह्मयोः <i>brahmaṇoḥ</i>	ब्रह्मणां <i>brahmaṇām</i>
L. ब्रह्मणि <i>brahmaṇi</i>	ब्रह्मयोः <i>brahmaṇoḥ</i>	ब्रह्मसु <i>brahmasu</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. ब्रह्म <i>brahma</i>	ब्रह्मयोः <i>brahmaṇī</i>	ब्रह्मणि <i>brahmāṇi</i>
V. ब्रह्म <i>brahma</i> or ब्रह्मन् <i>brahman</i>		

Decline यज्वन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीन् *pratidīnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *ī*, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhīvarī*, wife of a fisherman. See, however, Pāṇ. IV. 1, 7, v.

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmām*. (Pāṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *ī* (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मा *sucharmā*, having good leather, Nom. Dual सुचर्मयोः *sucharmāyau*; सुपर्वा *suparvā*, सुपर्वायोः *suparvāyau*: or, Nom. Sing. fem. सुचर्मा *sucharmā*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्माः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.

2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.

3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदात्री *dvidāmī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, पीवन् *pīvan*, पीवरी *pīvarī*, fat, may do the same at the end of compounds, or take वा *vā*. बहुधीवरी *bahudhīvarī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has
for its Aṅga base पंथान् *panthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *panthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>panthāḥ</i>	पंथानौ <i>panthānau</i>	N. पंथानः <i>panthānaḥ</i>
A. पंथानं <i>panthānam</i>	पंथानौ <i>panthānau</i>	A. पथः <i>pathaḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

चुभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Aṅga;
मंथान् <i>manthān</i>	
चुभुष् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshi</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *manthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *ahan*, n. day, which takes अहस् *ahas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>ahaḥ</i>	Bh. N.A.V. अह्नी <i>ahant*</i>	Añ. N.A.V. अहानि <i>ahāni</i>
Bh. I. अहा <i>ahā</i>	P. I.D.Ab. अहोभ्यां <i>ahobhyām</i>	P. I. अहोभिः <i>ahobhiḥ</i>
Bh. D. अहे <i>ahne</i>	Bh. G.L. अहोः <i>ahnoḥ</i>	P. D.Ab. अहोभ्यः <i>ahobhyaḥ</i>
Bh. Ab.G. अहः <i>ahnaḥ</i>		Bh. G. अहां <i>ahnam</i>
Bh. L. अहि <i>ahni†</i>		P. L. अहस्तु <i>ahastu‡</i>

The Visarga in the Nominative Singular is treated like an original र *r* (§ 85). Hence अहरहः *ahar-ahaḥ*, day by day. In composition, too, the same rule

* Or अहनी *ahantī*.

† Or अहनि *ahani*.

‡ Or अहःसु *ahastu*.

applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined:

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhaḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह्ना *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e. g. द्वहः *dvyahnaḥ*, produced in two days; Loc. Sing. द्वहे *dvyahne* or द्वहि *dvyahni* or अहनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m.

SINGULAR.	DUAL.	PLURAL.
N. अस्व <i>śva</i>	N.A.V. अस्वौ <i>śvāu</i>	N. अस्वाः <i>śvāḥ</i>
A. अस्वम् <i>śvam</i>		A. अस्वः <i>śvaḥ</i>
V. अन् <i>śvan</i>		I. अभिः <i>śvabhiḥ</i>

The feminine of अन् *śvan* is शुनी *śunī*; of युवन् *yuvan*, युवतिः *yuvatīḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghavā</i>	N.A.V. मघवानौ <i>maghavānau</i>	N. मघवानः <i>maghavānaḥ</i>
A. मघवानं <i>maghavānam</i>		A. मघोन् <i>maghonāḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghavabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghavān</i>	N.A.V. मघवन्तौ <i>maghavantau</i>	N. मघवन्तः <i>maghavantaḥ</i>
A. मघवन्तं <i>maghavantam</i>		A. मघवतः <i>maghavataḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवद्भिः <i>maghavadbhiḥ</i>

The feminine is accordingly either मघोनी *maghonī* or मघवती *maghavatī*.

* Pāṇ. VIII. 2, 69, 1; Siddh.-Kaum. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

§ 201. पूषन् *pūshan* and अर्यमन् *aryaman*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूषा <i>pūshan, pūsha, pūshā</i>	पूषा <i>pūshā</i>	पूषयः <i>pūshayaḥ</i>	पूषतः <i>pūshataḥ</i>	पूषभिः <i>pūshabhiḥ</i>	पूषाणि <i>pūshāṇi</i>
अर्यमन्, अर्यमय, अर्यम्य <i>aryaman, aryamaṇa, aryamya</i>	अर्यमा <i>aryamā</i>	अर्यमयः <i>aryamayaḥ</i>	अर्यम्यः <i>aryamyaḥ</i>	अर्यमभिः <i>aryamabhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूषि *pūshni* or पूषणि *pūshani*; or, according to some, पूषि *pūshi*. (Sâr. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह् *h* becomes घ् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , ह् <i>ghn</i>	हा <i>hā</i>	हनः <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahā</i>	ब्रह्महयः <i>brahmahayaḥ</i>	ब्रह्ममः <i>brahmamaghaḥ</i>	ब्रह्महभिः <i>brahmahabhiḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्महि *brahmaghni* or ब्रह्महणि *brahmahani*.

Bases in इन् *in*.

- § 203. Words in इन् *in* are almost regular; it is to be observed that
1. They drop the न् *n* at the end of the Pada base.
 2. They form the Nom. Sing. masc. in ई *i*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in इनि *ini*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी <i>dhanī</i>	धनिनौ <i>dhanināu</i>	धनिनः <i>dhanināḥ</i>
A. धनिनं <i>dhaninam</i>	धनिनौ <i>dhanināu</i>	धनिनः <i>dhanināḥ</i>
I. धनिना <i>dhaninā</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभिः <i>dhanibhiḥ</i>
D. धनिने <i>dhanine</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyaḥ</i>
Ab. धनिनः <i>dhanināḥ</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyaḥ</i>
G. धनिनः <i>dhanināḥ</i>	धनिनोः <i>dhaninoḥ</i>	धनिनां <i>dhaninām</i>
L. धनिनि <i>dhanini</i>	धनिनोः <i>dhaninoḥ</i>	धनिषु <i>dhanishu</i>
V. धनिन् <i>dhanin</i>	धनिनौ <i>dhanināu</i>	धनिनः <i>dhanināḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि <i>dhani</i>	धनिनी <i>dhaninī</i>	धनीनि <i>dhanīni</i>
V. धनि <i>dhani</i> or धनिन् <i>dhanin</i>		
FEM.		
SINGULAR.		
N. धनिनी <i>dhaninī</i>		

Decline मेधाविन् *medhāvin*, wise ; यशस्विन् *yasasvin*, glorious ; वाग्मिन् *vāgmin*, loquacious ; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*), follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases ; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वांस् *vāms* as the Aṅga, उश् *ush* as the Bha, and वस् *vas* as the Pada base. They change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*. (See §§ 173, 131.)

Aṅga, रुरुवांस् *ruruvāms* ; Pada, रुरुवस् *ruruvās* ; Bha, रुरुदुप् *rurudush*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. रुरुवान् <i>ruruvān</i>	रुरुवांसौ <i>ruruvāmsau</i>	रुरुवांसः <i>ruruvāmsaḥ</i>
A. रुरुवांसं <i>ruruvāmsam</i>	रुरुवांसौ <i>ruruvāmsau</i>	रुरुदुप् <i>rurudushaḥ</i>

V. रुरुवान् *ruruvān*

I. रुरुदुषा *rurudushā*

D. रुरुदुषे *rurudushe*

Ab. रुरुदुषः *rurudushaḥ*

G. रुरुदुषः *rurudushaḥ*

L. रुरुदुषि *rurudushi*

रुरुदुष्यां *rurudvadbhyām*

रुरुदुष्यां *rurudvadbhyām*

रुरुदुष्यां *rurudvadbhyām*

रुरुदुषोः *rurudushoḥ*

रुरुदुषोः *rurudushoḥ*

रुरुदुभिः *rurudvadbhiḥ*

रुरुदुभ्यः *rurudvadbhyaḥ*

रुरुदुभ्यः *rurudvadbhyaḥ*

रुरुदुषां *rurudushām*

रुरुदुषु *rurudushu*

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. रुरुवत् <i>ruruvat</i>	रुरुदुषी <i>rurudushi</i>	रुरुवांसि <i>ruruvāmsi</i>
---------------------------	---------------------------	----------------------------

FEM.

SINGULAR.

N. रुरुदुषी *rurudushi*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उश् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthusi*.

पेषिवान् *pechivān*, from पच् *pach*, to cook, forms the fem. पेषुषी *pechushi*. •

A very common word following this declension is विद्वान् *vidvân*, wise, (for विविद्वान् *vividvân*); fem. विदुषी *viduṣhī*.

If the root ends in इ i or ई ī, this radical vowel is never dropt before उष् *uṣh*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivân*; Instr. निन्युषा *ninyuṣhā*; fem. निन्युषी *ninyuṣhī*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvân</i>	शुश्रुवांसः <i>śuśruvâṁsah</i>	शुश्रुवुषः <i>śuśruvushah</i>	शुश्रुवद्भिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivân</i>	पेचिवांसः <i>pechivâṁsah</i>	पेचुषः <i>pechushah</i>	पेचिवद्भिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivân</i>	जग्मिवांसः <i>jagmivâṁsah</i>	जग्मुषः <i>jagmushah</i>	जग्मिवद्भिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvân</i>	जगन्वांसः <i>jaganvâṁsah</i>	जग्मुषः <i>jagmushah</i>	जगन्वद्भिः <i>jaganvadbhiḥ</i>
जघ्निवस् <i>jaghnivas</i>	जघ्निवान् <i>jaghnivân</i>	जघ्निवांसः <i>jaghnivâṁsah</i>	जघ्नुषः <i>jaghnushah</i>	जघ्निवद्भिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvân</i>	जघन्वांसः <i>jaghanvâṁsah</i>	जघ्नुषः <i>jaghnushah</i>	जघन्वद्भिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyâṁs*.

Pada and Bha base गरीयस् *garīyas*, heavier; Aṅga base गरीयांस *garīyâṁs*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>garīyān</i>	गरीयांसौ <i>garīyâṁsau</i>	गरीयांसः <i>garīyâṁsah</i>
A. गरीयांसं <i>garīyâṁsam</i>	गरीयांसौ <i>garīyâṁsau</i>	गरीयसः <i>garīyasah</i>
V. गरीयन् <i>garīyan</i>		
I. गरीयता <i>garīyast</i>	गरीयोभ्यां <i>garīyobhyām</i>	गरीयोभिः <i>garīyobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>garīyah</i>	गरीयसी <i>garīyast</i>	गरीयांसि <i>garīyâṁsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>garīyast</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

* म् *m* changed into न् *n* according to § 136.

SINGULAR.	DUAL.	PLURAL.
N. V. सुपाद् <i>supād</i>	सुपादौ <i>supādu</i>	सुपादः <i>supādaḥ</i> (Aṅga)
A. सुपादं <i>supādām</i>	सुपादौ <i>supādu</i>	सुपदः <i>supadaḥ</i> (Bha)
		I. सुपाद्भिः <i>supādbhiḥ</i> (Pada)

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *dh*, इ *ḍ*, ट् *ṭ*. (See §§ 128; 174, 8.)

The ऊ *ū* of ऊह् *ūh* forms Vṛiddhi with a preceding च *a* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe.

SINGULAR.	DUAL.	PLURAL.
N. V. विश्ववाद् <i>viśvavād</i>	विश्ववाहौ <i>viśvavāhu</i>	विश्ववाहः <i>viśvavāḥ</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhu</i>	विश्वोहः <i>viśvauhaḥ</i>

I. विश्ववाद्भिः *viśvavādbhiḥ*

§ 209. चेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e. g. Nom. Voc. चेतवाः *śvetavāḥ*; Acc. चेतवाहं *śvetavāham*; Instr. चेतौहा *śvetauha*; Instr. Plur. चेतवोभिः *śvetavobhiḥ*, &c.; Loc. Plur. चेतवःसु *śvetavaḥsu*.

Some grammarians allow चेतवाह् *śvetavāh*, instead of चेतौह् *śvetauh*, in all the Bha cases (Sār. i. 9, 14), and likewise चेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i. e. a cart-drawer.) It has three bases :

1. The Aṅga base अनडाह् *anaḍvāh*.
2. The Pada base अनडुद् *anaḍud*.
3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍvān</i>	N. A. V. अनडाहौ <i>anaḍvāhu</i>	N. अनडाहः <i>anaḍvāḥ</i>
V. अनडन् <i>anaḍvan</i>	I. D. Ab. अनडुद्भ्याम् <i>anaḍudbhyām</i>	A. अनडुहः <i>anaḍuḥaḥ</i>
A. अनडाहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुद्भिः <i>anaḍudbhiḥ</i>
I. अनडुहौ <i>anaḍuhā</i>		L. अनडुहसु <i>anaḍuḥsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A. V. अनडुद् <i>anaḍud</i>	अनडुहौ <i>anaḍuhī</i>	अनडाहि <i>anaḍvāṁhi</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍvāhī* (Siddh.-Kaum. i. p. 228).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

PLURAL.

Nom.	आपः <i>āpaḥ</i>
Acc.	अपः <i>āpaḥ</i>
Instr.	अद्भिः <i>adbhiḥ</i>
Loc.	अप्सु <i>apsu</i>

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वापा *svapā*, &c. Nom. Plur. स्वापः *svāpaḥ*; Acc. स्वपः *svapaḥ*; Instr. स्वद्भिः *svadbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वप्ति *svampī* or स्वाप्ति *svāmpī*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sârasvatî (1. 9, 62) gives स्वाप्ति तडागानि *svāmpī tadāgāni*, tanks with good water.

§ 212. पुंस् *pums*, man, has three bases :

1. The Aṅga base पुमांस् *pumāns*.
2. The Pada base पुम् *pum*.
3. The Bha base पुंस् *pums*.

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumānsau</i>	N. पुमांसः <i>pumānsaḥ</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>pumsaḥ</i>
A. पुमांसं <i>pumānsam</i>	G. L. पुंसोः <i>pumsōḥ</i>	I. पुंभिः <i>pumbhiḥ</i>
I. पुंसा <i>pumsā</i>		

The Loc. Plur. is पुंसु *pumsu*, not पुंसु *pumsu* (§ 136). The Sârasvatî gives पुंसु *pumsu* (1. 9, 70).

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supumśi*, Nom. Plur. सुपुमांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows :

Base दिव् *div*, द्यु *dyu*.

SINGULAR.	DUAL.	PLURAL.
N. V. द्यौः <i>dyauḥ</i>	N. A. V. दिवौ <i>divau</i>	N. दिवः <i>divaḥ</i>
A. दिवं <i>divam</i>	I. D. Ab. द्युभ्यां <i>dyubhyām</i>	A. दिवः <i>divaḥ</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>divōḥ</i>	I. द्युभिः <i>dyubhiḥ</i>
D. दिवे <i>dive</i>		D. Ab. द्युभ्यः <i>dyubhyaḥ</i>
Ab. G. दिवः <i>divaḥ</i>		G. दिवां <i>divām</i>
L. दिवि <i>divi</i>		L. द्युषु <i>dyuṣu</i>

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. 1. p. 138.)

Compounds like सुदिक् *sudiv*, having a good sky, are declined in the masc. and fem. like दिक् *div*. Hence सुद्यौः *sudyauh*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदीवि *sudīvi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in Nom. Sing. Dual and Plural, and in the Acc. Sing. and Dual. (Pāp. vi. 1, 63.) Thus

1. असन् *asan*, n. blood, is defective; असृज् *asrij*, n. is declined throughout.

2. आसन् <i>āsan</i> , n. face,	—	आस्य <i>āsya</i> , n.	—	—
3. उदन् <i>udan</i> , n. water,	—	उदक <i>udaka</i> , n.	—	—
4. दन् <i>dat</i> , m. tooth,	—	दन्त <i>danta</i> , m.	—	—
5. दोषन् <i>doshan</i> , (m.) n. arm,	—	दोस् <i>dos</i> , m. n.	—	—
6. नस् <i>nas</i> , f. nose,	—	नासिका <i>nāsikā</i> , f.	—	—
7. निज् <i>niś</i> , f. night,	—	निशा <i>niśā</i> , f.	—	—
8. पद् <i>pad</i> , m. foot,	—	पाद् <i>pāda</i> , m.	—	—
9. पृत् <i>prī</i> , f. army*,	—	पृतना <i>pritanā</i> , f.	—	—
10. मांस <i>māms</i> , n. meat†,	—	मांस <i>māmsa</i> , n.	—	—
11. मास् <i>mās</i> , m. month ‡,	—	मास <i>māsa</i> , m.	—	—
12. यक्न् <i>yakan</i> , n. liver ,	—	यकृत् <i>yakṛit</i> , n.	—	—
13. यूषन् <i>yūshan</i> , m. pea-soup,	—	यूष <i>yūsha</i> , m.	—	—
14. शक्न् <i>śakan</i> , n. ordure,	—	शकृत् <i>śakṛit</i> , n.	—	—
15. श्नु <i>śnu</i> , n. ridge,	—	शानु <i>śānu</i> , n.	—	—
16. हृद् <i>hṛid</i> , n. (m.)	—	हृदय <i>hṛidaya</i> , n.	—	—

Hence in

No. 1. N. V. A. Sing. is असृक् <i>asṛik</i> only;	}	A. Plur. असृजि <i>asṛijī</i> or असानि <i>asāni</i> .
N. V. A. Dual is असृजी <i>asṛijī</i> only;		but I. Sing. असृजा <i>asṛijā</i> or अस्मा <i>as mā</i> .
N. V. Plur. is असृजि <i>asṛijī</i> only;		I. Du. असृज्या <i>asṛigbhyām</i> or असभ्या <i>asabhyām</i> .
No. 4. N. A. V. Sing. is दन्तः, दन्तं, दन्त <i>dantah, am, a</i> , only;	}	A. Plur. दन्तान् <i>dantān</i> or दन्तः <i>dantah</i> .
N. V. A. Dual is दन्तौ <i>dantau</i> only;		but I. Sing. दन्तेन <i>dantena</i> or दन्ता <i>datā</i> .
N. V. Plur. is दन्ताः <i>dantāḥ</i> only;		I. Dual दन्ताभ्यां <i>dantābhyām</i> or दद्व्यां <i>dadbhyām</i> .
No. 11. N. A. V. Sing. is मासः, मासं, मास <i>māsaḥ, am, a</i> , only;	}	A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> .
N. V. A. Dual is मासौ <i>māsau</i> only;		but I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N. V. Plur. is मासाः <i>māsāḥ</i> only;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
No. 13. N. A. V. Sing. is यूषः, यूषं, यूष <i>yūshah, am, a</i> , only;	}	A. Plur. यूषान् <i>yūshān</i> or यूषाः <i>yūshāḥ</i> .
N. A. V. Dual is यूषौ <i>yūshau</i> only;		but I. Sing. यूषेण <i>yūsheṇa</i> or यूषा <i>yūshā</i> .
N. V. Plur. is यूषाः <i>yūshāḥ</i> only;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or षभ्यां <i>-shabhyām</i> . L. Sing. यूषे <i>yūshe</i> or षणि <i>-shaṇi</i> or षि <i>-shi</i> .

* Siddh.-Kaum. i. p. 131.

† Siddh.-Kaum. i. p. 141.

‡ The Sārasvatī gives all cases of मास् *mās* (i. 6, 35).

|| Pāp. vi. 1, 63.

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषन्ति *doshanti*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except अ *a* and आ *ā*.
2. Bases ending in अ *a* and आ *ā*.

1. Bases ending in any Vowels, except अ *a* and आ *ā*.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ *ai* and औ *au*.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ *ai* becomes आ *ā*, while औ *au* remains unchanged; and that before vowels both ऐ *ai* and औ *au* become आय् *āy* and आव् *āv*.

Base रै *rai*, राय् *rāy*, m. wealth. नौ *nau*, नाव् *nāv*, f. ship.

SINGULAR.		DUAL.		PLURAL.	
N.V.	रः <i>rā-ḥ</i> नौः <i>nau-ḥ</i>	रयौ <i>rāy-au</i> नावौ <i>nāv-au</i>		रायः <i>rāy-aḥ</i> नावः <i>nāv-aḥ</i>	
A.	रायं <i>rāy-am</i> नावं <i>nāv-am</i>				
I.	राया <i>rāy-ā</i> नावा <i>nāv-ā</i>	राभ्यां <i>rā-bhyām</i> नौभ्यां <i>nau-bhyām</i>		राभिः <i>rā-bhiḥ</i> नौभिः <i>nau-bhiḥ</i>	
D.	राये <i>rāy-e</i> नावे <i>nāv-e</i>			राभ्यः <i>rā-bhyaḥ</i> नौभ्यः <i>nau-bhyaḥ</i>	
Ab.	रायः <i>rāy-aḥ</i> नावः <i>nāv-aḥ</i>	रायोः <i>rāy-oḥ</i> नावोः <i>nāv-oḥ</i>		रायां <i>rāy-ām</i> नावां <i>nāv-ām</i>	
G.				रासु <i>rā-su</i> नौषु <i>nau-shu</i>	
L.	रायि <i>rāy-i</i> नावि <i>nāv-i</i>				

Decline ग्लौः *glauh*, m. the moon.

Bases in ओ *o*.

§ 218. The only noun of importance is गो *go*, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur.

	SINGULAR.	DUAL.	PLURAL.
N. V.	गौः <i>gau-h</i>	} गावौ <i>gāv-au</i>	गावः <i>gāv-aḥ</i>
A.	गां <i>gā-m</i>		गाः <i>gā-h</i>
I.	गवा <i>gav-d</i>	} गोभ्यां <i>go-bhyaṁ</i>	गोभिः <i>go-bhiḥ</i>
D.	गवे <i>gav-e</i>		} गोभ्यः <i>go-bhyaḥ</i>
Ab.	} गोः <i>go-h</i>	} गवोः <i>gav-oḥ</i>	
G.			
L.	गवि <i>gav-i</i>		गवाम् <i>gav-ām</i>
			गोषु <i>go-ṣu</i>

If bases in ऐ *ai*, ओ *o*, औ *au* are to be declined as neuters at the end of compounds, they shorten ऐ *ai* to इ *i*, and ओ *o* and औ *au* to उ *u*, and are then declined like neuters in इ *i* and उ *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा *surinā* or सुराया *surāyā*; but only सुनुना *sununā*.

§ 219. द्यौ *dyo*, fem. heaven, is declined like गो *go*. It coincides in the Nom. and Voc. Sing. with दिव् *div*, sky, but differs from it in all other cases.

	SINGULAR.	DUAL.	PLURAL.
N. V.	द्यौः <i>dyauḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāv-aḥ</i>
A.	द्यां <i>dyām *</i>		द्याः <i>dyāḥ *</i>
I.	द्यावा <i>dyavā</i>	} द्योभ्यां <i>dyobhyaṁ</i>	द्योभिः <i>dyobhiḥ</i>
D.	द्यवे <i>dyave</i>		} द्योभ्यः <i>dyobhyaḥ</i>
Ab.	} द्योः <i>dyoḥ</i>	} द्यवोः <i>dyavoḥ</i>	
G.			द्योषु <i>dyoṣu</i>
L.	द्यवि <i>dyavi</i>		

Being used at the end of a compound द्यौ *dyo* forms its neuter base as द्यु *dyu*; e.g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyunī*, Plur. प्रद्युनि *pradyūni* (Siddh.-Kaum. i. pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu*, having a good sky, Dual सुदिवी *sudivī*, Plur. सुदीवि *sudīvi* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. i. p. 145).

Note—There are no real nouns ending in ए *e*, though grammarians imagine such words as एः *eḥ*, the sun, उद्यदेः *udyadeḥ*, the rising sun; Nom. Dual उद्यदयौ *udyadayau*, Nom. Plur. उद्यदयः *udyadayah*.

Bases in ई *ī* and ऊ *ū*.

1. Monosyllabic Bases in ई *ī* and ऊ *ū*, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhi*, thinking, क्री *kri*, buying, लू *lū*, cutting, take the same terminations

* Kāśikā vi. 1, 93.

as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *ī* and ऊ *ū* into इय् *iy* and उय् *uv*, before vowels. (Pân. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here they may either change ई *ī* and ऊ *ū* into इय् *iy* and उय् *uv*, or into य् *y* and व् *v*. They change it

1. Into इय् *iy* and उय् *uv*:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sâr.)

b. If ई *ī* and ऊ *ū* are preceded by two radical initial consonants. जलानीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुखीः *śukrīh*, well faring, Acc. Sing. सुखियं *śukriyam*. (Siddh.-Kaum. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pân. vi. 4, 82.)

2. Into य् *y* and व् *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmanīh*, leader of a village, Acc. Sing. ग्रामन्यं *grāmanyam*; here ग्राम *grāma* is not the predicate of नीः *nīh*, but is governed by नीः *nīh*, which retains so far its verbal character. प्रधीः *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उनीः *unīh*, leading out, Acc. Sing. उन्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई *ī* is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhyam*, and thus be distinguished from शुद्धधीः *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. I. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई *ī* and ऊ *ū* either into इय् *iy* and उय् *uv*, or into य् *y* and व् *v*, seems to have been that the

former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhīh*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhīh**, a good thinker; शुद्धधीः *śuddhadhīh*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई *ī* and ऊ *ū* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation, so that the only real exception would be in the case of certain compounds ending in भू *bhū*. This भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः *svayambhūh*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. i. 6, 61. Siddh.-Kaum. i. p. 119.) Not, however, in वर्षाभूः *varshābhūh*, frog, Acc. Sing. वर्षाभुवं *varshābhvam* (Pāṇ. vi. 4, 84), and in some other compounds, such as कारभूः *karabhūh* or कारभूः *kārahbhūh*, nail, पुनर्भूः *punarbhūh*, re-born, दृग्भूः *drinbhūh*, thunderbolt. (Pāṇ. vi. 4, 84, v.)

2. Polysyllabic Bases in ई *ī* and ऊ *ū*.

§ 222. Polysyllabic bases in ई *ī* and ऊ *ū* being both masculine and feminine, such as पपीः *papīh*, protector, the sun, ययीः *yayīh*, road, and नृत्तुः *nṛitūh*, dancer, are declined like the verbal compounds प्रधीः *pradhīh* and वृक्षलूः *vṛikshalūh*, except

1. they form the Acc. Sing. in ई *īm* and ऊ *ūm*;
2. they form the Acc. Plur. in ईन् *īn* and ऊन् *ūn*.

Remember also, that those in ई *ī* form the Loc. Sing. in ई *ī*, not in यि *yi*.

वातप्रमीः *vātapramīh*, antelope, may be declined like पपीः *papīh*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīh* (Siddh.-Kaum. i. p. 116). The same applies to nouns like सुतीः *sutīh*, wishing for a son; सुखीः *sukhīh*, wishing for pleasure. They follow the verbal प्रधीः *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उः *uh*; सुतुः *sutyuh* (Siddh.-Kaum. i. p. 120). If the final long ई *ī* is preceded by two consonants, it is changed before vowels into इय् *iy*. Ex. शुष्कीः *śushkīh*, शुष्कियौ *śushkiyau*, &c.

* सुधीः *sudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Poly syllabic, masc. and fem.
thinking. SINGULAR. N. धीः <i>dhih</i> A. धियं <i>dhiyam</i> I. धिया <i>dhiyā</i> D. धिये <i>dhiye</i> Ab.G. धियः <i>dhiyah</i> L. धियि <i>dhiyi</i> V. धीः <i>dhih</i> DUAL. N.A.V. धियौ <i>dhiyau</i> I.D.Ab. धीभ्यां <i>dhibhyām</i> G.L. धियोः <i>dhiyoh</i> PLURAL. N. धियः <i>dhiyah</i> A. धियः <i>dhiyah</i> I. धीभिः <i>dhibhih</i> D.Ab. धीभ्यः <i>dhibhyah</i> G. धियां <i>dhiyām</i> L. धीषु <i>dhiṣhu</i>	a pure thinker. SINGULAR. शुद्धधीः <i>suddhadhīh</i> शुद्धधियं <i>suddhadhiyam</i> शुद्धधिया <i>suddhadhiyā</i> शुद्धधिये <i>suddhadhiye</i> शुद्धधियः <i>suddhadhiyah</i> शुद्धधियि <i>suddhadhiyi</i> शुद्धधीः <i>suddhadhīh</i> DUAL. शुद्धधियौ <i>suddhadhiyau</i> शुद्धधीभ्यां <i>suddhadhibhyām</i> शुद्धधियोः <i>suddhadhiyoh</i> PLURAL. शुद्धधियः <i>suddhadhiyah</i> शुद्धधियः <i>suddhadhiyah</i> शुद्धधीभिः <i>suddhadhibhih</i> शुद्धधीभ्यः <i>suddhadhibhyah</i> शुद्धधियां <i>suddhadhiyām</i> शुद्धधीषु <i>suddhadhiṣhu</i>	water-buyer. SINGULAR. जलक्रीः <i>jalakrīh</i> जलक्रियं <i>jalakriyam</i> जलक्रिया <i>jalakriyā</i> जलक्रिये <i>jalakriye</i> जलक्रियः <i>jalakriyah</i> जलक्रियि <i>jalakriyi</i> जलक्रीः <i>jalakrīh</i> DUAL. जलक्रियौ <i>jalakriyau</i> जलक्रीभ्यां <i>jalakribhyām</i> जलक्रियोः <i>jalakriyoh</i> PLURAL. जलक्रियः <i>jalakriyah</i> जलक्रियः <i>jalakriyah</i> जलक्रीभिः <i>jalakribhih</i> जलक्रीभ्यः <i>jalakribhyah</i> जलक्रियां <i>jalakriyām</i> जलक्रीषु <i>jalakriṣhu</i>	high-thinking. SINGULAR. प्रधीः <i>pradhīh</i> प्रधे प्रधियम् <i>pradhiyam</i> प्रधा प्रधिया <i>pradhiyā</i> प्रधे प्रधिये <i>pradhiye</i> प्रधः प्रधियः <i>pradhiyah</i> प्रधे प्रधियि <i>pradhiyi</i> प्रधीः <i>pradhīh</i> DUAL. प्रधौ <i>pradhiyau</i> प्रधेभ्यां <i>pradhibhyām</i> प्रधोः <i>pradhiyoh</i> PLURAL. प्रधः प्रधियः <i>pradhiyah</i> प्रधः प्रधियः <i>pradhiyah</i> प्रधीभिः <i>pradhibhih</i> प्रधीभ्यः <i>pradhibhyah</i> प्रधां <i>pradhiyām</i> प्रधीषु <i>pradhiṣhu</i>	village-leader. SINGULAR. ग्रामणीः <i>grāmaṇīh</i> ग्रामस्वं <i>grāmanyam</i> ग्रामस्या <i>grāmanyā</i> ग्रामस्ये <i>grāmanyē</i> ग्रामस्यः <i>grāmanyah</i> ग्रामस्यां <i>grāmanyām</i> * ग्रामणीः <i>grāmaṇīh</i> DUAL. ग्रामस्यौ <i>grāmanyau</i> ग्रामणीभ्यां <i>grāmaṇibhyām</i> ग्रामस्योः <i>grāmanyoh</i> PLURAL. ग्रामस्यः <i>grāmanyah</i> ग्रामस्यः <i>grāmanyah</i> ग्रामणीभिः <i>grāmaṇibhih</i> ग्रामणीभ्यः <i>grāmaṇibhyah</i> ग्रामस्यां <i>grāmanyām</i> † ग्रामणीषु <i>grāmaṇiṣhu</i>	sun. SINGULAR. पपीः <i>papīh</i> पपीं <i>papīm</i> पप्पा <i>papyā</i> पप्पे <i>papyē</i> पप्पः <i>papyah</i> पपपी <i>papī</i> पपीः <i>papīh</i> DUAL. पप्पौ <i>papyau</i> पपीभ्यां <i>papibhyām</i> पप्पोः <i>papyoh</i> PLURAL. पप्पः <i>papyah</i> पपीन् <i>papīn</i> † पपीभिः <i>papibhih</i> पपीभ्यः <i>papibhyah</i> पप्पां <i>papyām</i> पपीषु <i>papīṣhu</i>

* Words ending in नी नः, leader, form their Loc. Sing. in नीं *ām*. (Sār.)† Or ग्रामणीनां *grāmaṇīnām*. Words of the Senānt class take नीं *ām* or नीं *nām*. (Sār. i. 6, 62.) † It does not take नीं *nām*. (Siddh.-Kaum. i. p. 116.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositives, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
cutter. SINGULAR. N. लः <i>láh</i> A. लुचं <i>luvam</i> I. लुचा <i>luvá</i> D. लुचे <i>luve</i> Ab. G. लुचः <i>luvah</i> L. लुचि <i>luvi</i> V. लूः <i>lúh</i> DUAL. N. A. V. लुचौ <i>luvau</i> I. D. Ab. लूभ्यां <i>lúbhyám</i> G. L. लुचोः <i>luvoḥ</i> PLURAL. N. लुचः <i>luvah</i> A. लुचः <i>luvah</i> I. लूभिः <i>lúbhiḥ</i> D. Ab. लूभ्यः <i>lúbhyaḥ</i> G. लुचां <i>luvám</i> L. लूषु <i>lúshu</i>	best cutter. SINGULAR. परमलूः <i>paramalúh</i> परमलूचं <i>paramaluvam</i> परमलूचा <i>paramaluvá</i> परमलूचे <i>paramaluve</i> परमलूचः <i>paramaluvah</i> परमलूचि <i>paramaluvi</i> परमलूः <i>paramalúh</i> DUAL. परमलूचौ <i>paramaluvau</i> परमलूभ्यां <i>paramalúbhyám</i> परमलूचोः <i>paramaluvoḥ</i> PLURAL. परमलूचः <i>paramaluvah</i> परमलूचः <i>paramaluvah</i> परमलूभिः <i>paramalúbhiḥ</i> परमलूभ्यः <i>paramalúbhyaḥ</i> परमलूचां <i>paramaluvám</i> परमलूषु <i>paramalúshu</i>	dice-player. SINGULAR. कटमुः <i>kaṭapráh</i> कटमुचं <i>kaṭapruvam</i> कटमुचा <i>kaṭapruvá</i> कटमुचे <i>kaṭapruve</i> कटमुचः <i>kaṭapruvah</i> कटमुचि <i>kaṭapruvi</i> कटमुः <i>kaṭapráh</i> DUAL. कटमुचौ <i>kaṭapruvau</i> कटमुभ्यां <i>kaṭaprubhyám</i> कटमुचोः <i>kaṭapruvoḥ</i> PLURAL. कटमुचः <i>kaṭapruvah</i> कटमुचः <i>kaṭapruvah</i> कटमुभिः <i>kaṭaprubhiḥ</i> कटमुभ्यः <i>kaṭaprubhyaḥ</i> कटमुचां <i>kaṭapruvám</i> कटमुषु <i>kaṭapráshu</i>	cutting asunder. SINGULAR. विलूः <i>viláh</i> विलूचं <i>vilvam</i> विलूचा <i>vilvá</i> विलूचे <i>vilve</i> विलूचः <i>vilvah</i> विलूचि <i>vilvi</i> विलूः <i>viláh</i> DUAL. विलूचौ <i>vilvau</i> विलूभ्यां <i>vilúbhyám</i> विलूचोः <i>vilvoḥ</i> PLURAL. विलूचः <i>vilvah</i> विलूचः <i>vilvah</i> विलूभिः <i>vilúbhiḥ</i> विलूभ्यः <i>vilúbhyaḥ</i> विलूचां <i>vilvám</i> विलूषु <i>vilúshu</i>	corn-cutter. SINGULAR. यवलूः <i>yavalúh</i> यवलूचं <i>yavalvam</i> यवलूचा <i>yavalvá</i> यवलूचे <i>yavalve</i> यवलूचः <i>yavalvah</i> यवलूचि <i>yavalvi</i> यवलूः <i>yavalúh</i> DUAL. यवलूचौ <i>yavalvau</i> यवलूभ्यां <i>yavalúbhyám</i> यवलूचोः <i>yavalvoḥ</i> PLURAL. यवलूचः <i>yavalvah</i> यवलूचः <i>yavalvah</i> यवलूभिः <i>yavalúbhiḥ</i> यवलूभ्यः <i>yavalúbhyaḥ</i> यवलूचां <i>yavalvám</i> यवलूषु <i>yavalúshu</i>	dancer. SINGULAR. नृलूः <i>nṛlúh</i> नृलूचं <i>nṛlúvam</i> नृलूचा <i>nṛlúvá</i> नृलूचे <i>nṛlúve</i> नृलूचः <i>nṛlúvah</i> नृलूचि <i>nṛlúvi</i> नृलूः <i>nṛlúh</i> DUAL. नृलूचौ <i>nṛlúvau</i> नृलूभ्यां <i>nṛlúbhyám</i> नृलूचोः <i>nṛlúvoḥ</i> PLURAL. नृलूचः <i>nṛlúvah</i> नृलूचः <i>nṛlúv +</i> नृलूभिः <i>nṛlúbhiḥ</i> नृलूभ्यः <i>nṛlúbhyaḥ</i> नृलूचां <i>nṛlúvám</i> नृलूषु <i>nṛlúshu</i>

* The Śár. gives also यवलूनां *yavalúnám*.† नृलूः *nṛlúh*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the headborough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanyē striyai*, खलपे स्त्रियै *khalapve striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधीः *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakshmīḥ*, except in the Acc. Sing. and Plur., where they take चं *am* and चः *aḥ*; प्रध्यां *pradhyam*, प्रध्याः *pradhyāḥ*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh.-Kaum. 1. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM. SINGULAR.		FEM. ONLY. SINGULAR.	
N.	प्रधीः <i>pradhīḥ</i>	प्रधीः <i>pradhīḥ</i>	
A.	प्रध्यां <i>pradhyam</i>	प्रध्यां <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्ये <i>pradhyai</i>	
Ab.	प्रध्याः <i>pradhyāḥ</i>	or प्रध्याः <i>pradhyāḥ</i>	
G.	प्रध्याः <i>pradhyāḥ</i>	or प्रध्याः <i>pradhyāḥ</i>	
L.	प्रध्या <i>pradhyā</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधीः <i>pradhīḥ</i>	or प्रधि <i>pradhī</i>	
DUAL.		DUAL.	
N. A. V.	प्रध्याौ <i>pradhyau</i>	प्रध्याौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्याः <i>pradhyāḥ</i>	प्रध्याः <i>pradhyāḥ</i>	
PLURAL.		PLURAL.	
N.	प्रध्याः <i>pradhyāḥ</i>	प्रध्याः <i>pradhyāḥ</i>	
A.	प्रध्याः <i>pradhyāḥ</i>	प्रध्याः <i>pradhyāḥ</i>	
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्यः <i>pradhībhyāḥ</i>	प्रधीभ्यः <i>pradhībhyāḥ</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	

1. Monosyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, चं *am*, and नं *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhiyam</i>		भुवं <i>bhuvam</i>	
I. धिया <i>dhiyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhiye</i>	धिये <i>dhiyai</i>	भुवे <i>bhuve</i>	भुवे <i>bhuvai</i>
Ab. धियः <i>dhiyaḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvaḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhiyaḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvaḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhiyi</i>	धियां <i>dhiyām</i>	भुवि <i>bhuvi</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhiyau</i>		भुवौ <i>bhuvau</i>	
I.D.Ab. धीभ्यां <i>dhibhyām</i>		भूभ्यां <i>bhūbhyām</i>	
G.L. धियोः <i>dhiyoḥ</i>		भुवोः <i>bhuvoh</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhiyaḥ</i>		भुवः <i>bhuvaḥ</i>	
A. धियः <i>dhiyaḥ</i>		भुवः <i>bhuvaḥ</i>	
I. धीभिः <i>dhibhiḥ</i>		भूभिः <i>bhūbbhiḥ</i>	
D.Ab. धीभ्यः <i>dhibhyaḥ</i>		भूभ्यः <i>bhūbbhyaḥ</i>	
G. धियां <i>dhiyām</i>	धीनां <i>dhinām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhiṣhu</i>		भूषु <i>bhūṣhu</i>	

2. Polysyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

- § 225. (1) These bases always take the full feminine terminations.
 (2) They change their final ई *ī* and ऊ *ū* into य *y* and व *v* before terminations beginning with vowels.
 (3) They take म् *m* and स् *s* as the terminations of the Acc. Sing. and Plural.
 (4) They shorten their final ई *ī* and ऊ *ū* in the Vocative Singular.
 (5) Remember that most nouns in ई *ī* have no स् *s* in the Nom. Sing., while those in ऊ *ū* have it.

Note—Some nouns in ई *ī* take स् *s* in the Nom. Sing.: अशीः *aśīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तटीः *tṛṭīḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis: अशीलक्ष्मीतटीतंतीधीहीशीयागुदादृतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.

- N. नदी *nadī*
 A. नदीं *nadīm*
 I. नद्या *nady-ā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.

- N. वधूः *vadhū-ḥ*
 A. वधूम् *vadhū-m*
 I. वध्वा *vadhv-ā*

D. नद्यै <i>nady-ai</i>	D. वध्वै <i>vadhv-ai</i>
Ab. नद्याः <i>nady-âh</i>	Ab. वध्वाः <i>vadhv-âh</i>
G. नद्याः <i>nady-âh</i>	G. वध्वाः <i>vadhv-âh</i>
L. नद्यां <i>nady-âm</i>	L. वध्वां <i>vadhv-âm</i>
V. नदि <i>nadi</i>	V. वधु <i>vadhu</i>
DUAL.	
N. A. V. नद्यौ <i>nady-au</i>	N. A. V. वध्वौ <i>vadhv-au</i>
I. D. Ab. नदीभ्यां <i>nadī-bhyām</i>	I. D. Ab. वधूभ्यां <i>vadhū-bhyām</i>
G. L. नद्योः <i>nady-oh</i>	G. L. वध्वोः <i>vadhv-oh</i>
PLURAL.	
N. V. नद्यः <i>nady-ah</i>	N. V. वध्वः <i>vadhv-ah</i>
A. नदीः <i>nadī-h</i>	A. वधूः <i>vadhū-h</i>
I. नदीभिः <i>nadī-bhih</i>	I. वधूभिः <i>vadhū-bhih</i>
D. नदीभ्यः <i>nadī-bhyah</i>	D. वधूभ्यः <i>vadhū-bhyah</i>
Ab. नदीभ्यः <i>nadī-bhyah</i>	Ab. वधूभ्यः <i>vadhū-bhyah</i>
G. नदीनां <i>nadī-nām</i>	G. वधूनां <i>vadhū-nām</i>
L. नदीषु <i>nadī-shu</i>	L. वधूषु <i>vadhū-shu</i>

Compounds ending in Monosyllabic Feminine Bases in ई ī and ऊ ū.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई ī or ऊ ū, are declined alike in the masculine and feminine. Thus सुधीः *sudhīh*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīh*. सुधूः *subhūrūh*, masc. and fem. having a good brow, is declined exactly like भूः *bhūrūh*†, without excluding the fuller

* The following rule is taken from the Siddh.-Kaum. i. p. 136. If धीः *dhīh*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīh*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīh*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīh*. It would thus become identical with प्रधीः *pradhīh*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं *am* and अः *ah*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ ई, for these are the only points of difference between the declension of लक्ष्मीः *lakshmīh* and धीः *dhīh*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīh*, agrees with the rules given above with regard to सुधीः *sudhīh*, &c.

† The Voc. Sing. सुधू *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वसि हे सुधू *hā pitah kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. i. p. 137.)

terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, इं *im*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *i* or अ *a* of their base, and are declined like वरि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधिये <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhinī</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधिभ्यां <i>sudhibhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhibhiḥ</i>
D. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
Ab. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīṣhu</i>		or सुधिषु <i>sudhiṣhu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītvā*) throughout (Siddh.-Kaum. 1. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. 1. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवै <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ओ- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणौ <i>subhruṇi</i>
I. D. Ab. सुभ्रूभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhruubhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
A. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
I. सुभ्रूभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhruubhiḥ</i>
D. सुभ्रूभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhruubhyah</i>
Ab. सुभ्रूभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhruubhyah</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रूणां <i>subhrūṇām</i>	or सुभ्रूणां <i>subhrūṇām</i>
L. सुभ्रूषु <i>subhrūṣhu</i>		or सुभ्रूषु <i>subhruṣhu</i>

Compounds ending in Polysyllabic Feminine Bases in ई ि and ऊ ं.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. i. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. i. p. 123), are declined in the masculine and feminine:

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahusreyasī</i> *	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahusreyasīm</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयसीन् <i>bahusreyasīn</i>
I. बहुश्रेयस्या <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyah</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyah</i>
G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीनां <i>bahusreyasīnām</i>
L. बहुश्रेयस्यां <i>bahusreyasyām</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीषु <i>bahusreyasīṣhu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>

* From लक्ष्मीः *lakṣmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakṣmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः <i>atichamūḥ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvāḥ</i>
A. अतिचमू <i>atichamām</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamān</i>
I. अतिचम्व्या <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्वै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyaḥ</i>
Ab. अतिचम्व्याः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyaḥ</i>
G. अतिचम्व्याः <i>atichamvāḥ</i>	अतिचम्व्योः <i>atichamvōḥ</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्व्यां <i>atichamvām</i>	अतिचम्व्योः <i>atichamvōḥ</i>	अतिचमूषु <i>atichamūṣhu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvāḥ</i> *

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumāryam* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. i. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of three consonants is avoided by the regular insertion of an इ *i*, e. g. स्त्रिया *striyā*, and not स्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय् *striy*.

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N. A. V. स्त्रियौ <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I. D. Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G. L. स्त्रियोः <i>striyoḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D. Ab. स्त्रीभ्यः <i>strībhyaḥ</i>
Ab. G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīṇām</i> (Pāṇ. i. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīṣhu</i>
V. स्त्रि <i>stri</i> (Pāṇ. i. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

MASC.	SINGULAR.	FEM.	NEUT.
N. अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A. { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I. अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>
D. अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रिये <i>atistriye</i> or अतिस्त्रिये <i>atistraye</i>
Ab. G. अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L. अतिस्त्रौ <i>atistrav</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrav</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrav</i>	{ अतिस्त्रियि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrav</i>
V. अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N. A. V. Sing. बहुश्रेयसी *bahusreyasī*, N. A. V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N. A. V. Plur. बहुश्रेयसीनि *bahusreyasīni*, Dat. Sing. बहुश्रेयस्यै, *स्ये*, or *सीने*, *bahusreyasyai*, *-sye*, or *-sīne*, &c.

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियोः <i>atistriyau</i>	अतिस्त्रियोः <i>atistriyau</i>	अतिस्त्रियोः <i>atistriau</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>
PLURAL.		
MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीम् <i>atistrīm</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D.Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई *i* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. i. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडुः *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंग्वी *paṅgvīḥ*. Likewise कुरुः *kuruh*, a Kuru; fem. कुरुः *kurūḥ*; some compounds ending in ऊरुः *ūruh*, thigh, such as वामोरुः *vāmoruh*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

			SINGULAR.					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.	MASC.	FEM.
Base	कवि <i>kavi</i> , poet	मति <i>mati</i> , thought	वारि <i>vāri</i> , water	मृदु <i>mṛidu</i> , soft	मृदु <i>mṛidu</i> , soft	मृदु <i>mṛidu</i> , soft		
N.	कविः <i>kavi-h</i>	मतिः <i>mati-h</i>	वारि <i>vāri</i>	मृदुः <i>mṛidu-h</i>	मृदुः <i>mṛidu-h</i>	मृदु <i>mṛidu</i>		
A.	कविम् <i>kavi-m</i>	मतिम् <i>mati-m</i>	वारि <i>vāri</i>	मृदुम् <i>mṛidu-m</i>	मृदुम् <i>mṛidu-m</i>	मृदु <i>mṛidu</i>		
I.	कविना <i>kavi-na</i>	मत्या <i>maty-d</i>	वारिणा <i>vāri-na</i>	मृदुना <i>mṛidu-na</i>	मृडा <i>mṛidu-d</i>	मृदुना <i>mṛidu-na</i>		
D.	कवये <i>kavay-e</i>	मतये <i>matay-e</i> or मत्यै <i>maty-ai</i>	वारिणे <i>vāri-ne</i>	मृदवे <i>mṛidav-e</i>	मृदवे <i>mṛidav-e</i> or मृडै <i>mṛidu-ai</i>	मृदुने <i>mṛidu-ne</i> or मृदवे <i>mṛidav-e</i>		
Ab. G.	कवेः <i>kave-h</i>	मतेः <i>mate-h</i> or मत्याः <i>maty-dh</i>	वारिणः <i>vāri-nah</i>	मृदोः <i>mṛidu-h</i>	मृदोः <i>mṛidu-h</i> or मृडाः <i>mṛidu-dh</i>	मृदुनः <i>mṛidu-nah</i> or मृदोः <i>mṛidu-h</i>		
L.	कवौ <i>kavau</i>	मती <i>matan</i> or मत्यां <i>maty-dm</i>	वारिणि <i>vāri-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau</i> or मृडां <i>mṛidu-dm</i>	मृदुनि <i>mṛidu-ni</i> or मृदौ <i>mṛidau</i>		
V.	कवे <i>kave</i>	मते <i>mate</i>	वारि <i>vāri</i> or वारे <i>vāre*</i>	मृदो <i>mṛidu</i>	मृदो <i>mṛidu</i>	मृदु <i>mṛidu</i> or मृदो <i>mṛidu*</i>		
DUAL.								
N. A. V.	कवी <i>kavī</i>	मती <i>matī</i>	वारिणी <i>vāri-ṇī</i>	मृदू <i>mṛidū</i>	मृदू <i>mṛidū</i>	मृदुनी <i>mṛidu-nī</i>		
I. D. Ab.	कविभ्यां <i>kavi-bhyām</i>	मतिभ्यां <i>mati-bhyām</i>	वारिभ्यां <i>vāri-bhyām</i>	मृदुभ्यां <i>mṛidu-bhyām</i>	मृदुभ्यां <i>mṛidu-bhyām</i>	मृदुभ्यां <i>mṛidu-bhyām</i>		
G. L.	कव्योः <i>kavy-oh</i>	मत्योः <i>maty-oh</i>	वारिणोः <i>vāri-ṇoh</i>	मृद्वोः <i>mṛidv-oh</i>	मृद्वोः <i>mṛidv-oh</i>	मृदुनोः <i>mṛidu-noh</i> or मृद्वोः <i>mṛidv-oh</i>		
PLURAL.								
N. V.	कवयः <i>kavay-ah</i>	मतयः <i>matay-ah</i>	वारिणि <i>vāri-ṇi</i>	मृदवः <i>mṛidav-ah</i>	मृदवः <i>mṛidav-ah</i>	मृदूनि <i>mṛidū-ni</i>		
A.	कवीन् <i>kavī-n</i>	मतीः <i>matī-h</i>	वारिणि <i>vāri-ṇi</i>	मृदून् <i>mṛidū-n</i>	मृदूः <i>mṛidū-h</i>	मृदूनि <i>mṛidū-ni</i>		
I.	कविभिः <i>kavi-bhiḥ</i>	मतिभिः <i>mati-bhiḥ</i>	वारिभिः <i>vāri-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>		
D. Ab.	कविभ्यः <i>kavi-bhyaḥ</i>	मतिभ्यः <i>mati-bhyaḥ</i>	वारिभ्यः <i>vāri-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>		
G.	कवीनां <i>kavī-nām</i>	मतीनां <i>matī-nām</i>	वारिणां <i>vāri-ṇām</i>	मृदूनां <i>mṛidū-nām</i>	मृदूनां <i>mṛidū-nām</i>	मृदूनां <i>mṛidū-nām</i>		
L.	कविषु <i>kavi-shu</i>	मतिषु <i>mati-shu</i>	वारिषु <i>vāri-shu</i>	मृदुषु <i>mṛidu-shu</i>	मृदुषु <i>mṛidu-shu</i>	मृदुषु† <i>mṛidu-shu</i>		

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने नृजनसस्त्रिरूपं सांतं तथा नांतमयाप्यदंतं । माध्यन्दिनिर्वष्टि गुणं त्विगंते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† The lines of separation placed in the transcribed paradigms are not intended to divide the real terminations from the real base, but only to facilitate the learning by heart of these

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kati</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>katibhiḥ</i>
Dat.	कतिभ्यः <i>katibhyaḥ</i>
Abl.	कतिभ्यः <i>katibhyaḥ</i>
Gen.	कतीनां <i>katīnām</i>
Loc.	कतिषु <i>katishu</i>

§ 232. सखि *sakhi*, friend, has two bases :

सखाय् *sakhāy* for the Aṅga, i. e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sakhā</i>	सखायौ <i>sakhāyau</i>	सखायः <i>sakhāyaḥ</i>
A. सखायं <i>sakhāyam</i>	सखायौ <i>sakhāyau</i>	सखीन् <i>sakhīn</i>
I. सख्या <i>sakhya</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभिः <i>sakhibhiḥ</i>
D. सख्ये <i>sakhye</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyaḥ</i>
Ab. सख्युः <i>sakhyuḥ</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyaḥ</i>
G. सख्युः <i>sakhyuḥ</i>	सख्योः <i>sakhyoḥ</i>	सखीनां <i>sakhīnām</i>
L. सख्यौ <i>sakhyau</i>	सख्योः <i>sakhyoḥ</i>	सखिषु <i>sakhiṣu</i>
V. सखे <i>sakhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखिषु <i>susakhiṣu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

nouns. Masculine nouns in short उ * are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sār. 1. 8, 17). Feminine nouns in short उ * are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. 1. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>patiḥ</i>	N. A. V. पती <i>patī</i>	N. पतयः <i>patayaḥ</i>
A. पतिं <i>patim</i>	I. D. Ab. पतिभ्यां <i>patibhyām</i>	A. पतीन् <i>patīn</i>
I. पत्या <i>patyā</i>	G. L. पत्योः <i>patyoh</i>	I. पतिभिः <i>patibhiḥ</i>
D. पत्ये <i>patye</i>		D. Ab. पतिभ्यः <i>patibhyaḥ</i>
Ab. G. पत्युः <i>patyuh</i>		G. पतीनां <i>patīnām</i>
L. पत्यौ <i>patyau</i>		L. पतिषु <i>patishu</i>
V. पते <i>pate</i>		V. पतयः <i>patayaḥ</i>

पति *pati* at the end of compounds, e. g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ्ण *asthn*, दध्ण *dadhn*, सकध्ण *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>akshi</i>	N. A. V. अक्षिणी <i>akshiṇī</i>	N. A. V. अक्षिणी <i>akshīṇi</i>
I. अक्ष्णा <i>akshṇā</i>	I. D. Ab. अक्षिभ्यां <i>akshibhyām</i>	I. अक्षिभिः <i>akshibhiḥ</i>
D. अक्ष्णे <i>akshṇe</i>	G. L. अक्ष्णोः <i>akshṇoh</i>	D. Ab. अक्षिभ्यः <i>akshibhyaḥ</i>
Ab. G. अक्ष्णः <i>akshṇaḥ</i>		G. अक्ष्णां <i>akshṇām</i>
L. अक्षिणि <i>akshṇi</i> and अक्षिणि <i>akshṇi</i>		L. अक्षिषु <i>akshishu</i>
V. अक्षे <i>akshe</i> (or अक्षि <i>akshi</i>)		

Bases in ण् णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

I.	MASC.	FEM.	NEUT.
Base	नप्तृ <i>naptṛi</i> , grandson	स्वसृ <i>svasṛi</i> , sister	धातृ <i>dhātṛi</i> , providence
N.	नप्ता <i>naptā</i>	स्वसा <i>svasā</i>	धातृ <i>dhātṛi</i>
A.	नप्तरं <i>naptār-am</i>	स्वसारं <i>svasār-am</i>	धातृ <i>dhātṛi</i>
I.	नप्ता <i>naptṛ-ā</i>	स्वसा <i>svasṛ-ā</i>	धातृणा <i>dhātṛi-ṇā</i>
D.	नप्ते <i>naptṛ-e</i>	स्वसे <i>svasṛ-e</i>	धातृणे <i>dhātṛi-ṇe</i>
Ab. G.	नप्तुः <i>naptuh</i>	स्वसुः <i>svasuh</i>	धातृणः <i>dhātṛi-ṇaḥ</i>
L.	नप्तरि <i>naptar-i</i>	स्वसरि <i>svasar-i</i>	धातृणि <i>dhātṛi-ṇi</i>
V.	नप्तः <i>naptah(r)</i>	स्वसः <i>svasah(r)</i>	धातृ <i>dhātṛi</i> or धातः <i>dhātah(r)</i>

PLURAL.

N. नप्तारः <i>naptār-aḥ</i>	स्वस्रारः <i>svasrā-aḥ</i>	धातृणि <i>dhātṛi-ṇi</i>
A. नप्तृन् <i>naptṛi-n</i>	स्वस्रृन् <i>svasrī-n</i>	धातृणि <i>dhātṛi-ṇi</i>
I. नप्तृभिः <i>naptṛi-bhiḥ</i>	स्वस्रृभिः <i>svasrī-bhiḥ</i>	धातृभिः <i>dhātṛi-bhiḥ</i>
D. नप्तृभ्यः <i>naptṛi-bhyaḥ</i>	स्वस्रृभ्यः <i>svasrī-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
Ab. नप्तृभ्यः <i>naptṛi-bhyaḥ</i>	स्वस्रृभ्यः <i>svasrī-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
G. नप्तृणां <i>naptṛi-ṇām</i>	स्वस्रृणां <i>svasrī-ṇām</i>	धातृणां <i>dhātṛi-ṇām</i>
L. नप्तृषु <i>naptṛi-shu</i>	स्वस्रृषु <i>svasrī-shu</i>	धातृषु <i>dhātṛi-shu</i>

DUAL.

N.A.V. नप्तारौ <i>naptār-au</i>	स्वस्रारौ <i>svasrā-au</i>	धातृणी <i>dhātṛi-ṇi</i>
I. D. Ab. नप्तृभ्यां <i>naptṛi-bhyām</i>	स्वस्रृभ्यां <i>svasrī-bhyām</i>	धातृभ्यां <i>dhātṛi-bhyām</i>
G. L. नप्तृोः <i>naptṛi-oh</i>	स्वस्रृोः <i>svasrī-oh</i>	धातृणोः <i>dhātṛi-ṇoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitṛi*, मातृ *mātṛi*.

SINGULAR.

DUAL.

PLURAL.

MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	पितरौ	मातरौ	पितरः <i>pitara-aḥ</i>	मातरः <i>mātara-aḥ</i>
A. पितरं <i>pitara-am</i>	मातरं <i>mātara-am</i>	पितर-ौ	मातर-ौ	पितृन् <i>pitṛi-n</i>	मातृन् <i>mātṛi-n</i>
I. पित्रा <i>pitṛa</i>	मात्रा <i>mātrā</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātṛi-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātṛi-bhiḥ</i>
D. पित्रे <i>pitṛe</i>	मात्रे <i>mātrē</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātṛi-bhyaḥ</i>
Ab. पितुः <i>pituh</i>	मातुः <i>mātuḥ</i>				
G. पितुः <i>pituh</i>	मातुः <i>mātuḥ</i>	पित्रोः	मात्रोः	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātṛi-ṇām</i>
L. पितरि <i>pitara-i</i>	मातरि <i>mātara-i</i>	पित्र-ोः	मात्र-ोः	पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātṛi-shu</i>
V. पितः <i>pitah(r)</i>	मातः <i>mātah(r)</i>	like Nom.	like Nom.	like Nom.	like Nom.

After the first model are declined most *nomina actoris* derived from verbs by the suffix *ṛi*: दातृ *dātṛi*, giver; कर्तृ *kartṛi*, doer; त्वष्टृ *tvashṭṛi*, carpenter; होतृ *hotṛi*, sacrificer; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrātṛi*, brother; जामातृ *jāmātṛi*, son-in-law; देवृ *devṛi*, husband's brother; सव्येश्ठृ *savyeshṭhṛi*, a charioteer: and feminines, such as दुहितृ *duhitṛi*, daughter; ननन्दृ *nanandṛi*, husband's sister; यातृ *yātṛi*, husband's brother's wife. Most terms of relationship in *ṛi* (except स्वस्रृ *svasrī*, sister, and नप्तृ *naptṛi*, grandson) do not lengthen their *ar*.

Note—If words in *ṛi* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī*: कर्तृ *kartṛi*, fem. कर्त्री *kartṛī*, like नदी *nadī*.

§ 236. क्रोष्टृ *kroshṭṛi*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *kroshṭṛi* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛi* (like नप्तृ *naptṛi*).

SINGULAR.		DUAL.	PLURAL.	
N.	क्रोष्टा <i>kroshṭā</i>	N. A. V. क्रोष्टारौ <i>kroshṭārau</i>	N.	क्रोष्टारः <i>kroshṭārāḥ</i>
A.	क्रोष्टारं <i>kroshṭāram</i>		A.	क्रोष्टान् <i>kroshṭān</i>
I.	{ क्रोष्टुना <i>kroshṭunā</i> क्रोष्टा <i>kroshṭā</i>	I. D. Ab. क्रोष्टुभ्यां <i>kroshṭubhyām</i>	I.	क्रोष्टुभिः <i>kroshṭubhiḥ</i>
D.	{ क्रोष्टवे <i>kroshṭave</i> क्रोष्टे <i>kroshṭre</i>		D. Ab.	क्रोष्टुभ्यः <i>kroshṭubhyaḥ</i>
Ab. G.	{ क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टुः <i>kroshṭuḥ</i>	G. L. { क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टोः <i>kroshṭroḥ</i>	G.	क्रोष्टूनां <i>kroshṭūnām</i>
L.	{ क्रोष्टौ <i>kroshṭau</i> क्रोष्टरि <i>kroshṭari</i>		L.	क्रोष्टुषु <i>kroshṭuḥ</i>
V.	क्रोष्टो <i>kroshṭo</i>			

The base क्रोष्टु *kroshṭri* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭāḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *kroshṭūn* as Acc. Plur. likewise admit क्रोष्टु *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛiṇām* or नृषां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

SINGULAR.		DUAL.	PLURAL.
N.	ना <i>nā</i>	नरौ <i>narau</i>	नरः <i>naraḥ</i>
A.	नरं <i>naram</i>	नरौ <i>narau</i>	नून् <i>nṛiṇ</i>
I.	वा <i>nṛā</i>	नृभ्यां <i>nṛibhyām</i>	नृभिः <i>nṛibhiḥ</i>
D.	ये <i>nṛe</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
Ab.	तुः <i>nṛuḥ</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
G.	तुः <i>nṛuḥ</i>	नोः <i>nṛoḥ</i>	नृणां <i>nṛiṇām</i> or नृषां <i>nṛiṇām</i>
L.	नरि <i>nari</i>	नोः <i>nṛoḥ</i>	नृषु <i>nṛiḥ</i>
V.	नः <i>nāḥ</i>	नरौ <i>narau</i>	नरः <i>naraḥ</i>

The feminine is नारी *nārī*.

2. Bases ending in न a and ना â.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us, a, um*, in Latin,

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kântah, कान्ता kântâ, कान्तं kântam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.		
MASC.	FEM.	NEUT.
Base कांत <i>kânta</i>	कान्ता <i>kântâ</i>	कान्तं <i>kânta</i>
N. कांतः <i>kântah</i>	कान्ता <i>kântâ</i>	कान्तं <i>kântam</i>
A. कान्तं <i>kântam</i>	कान्तां <i>kântâm</i>	कान्तं <i>kântam</i>
I. कान्तेन <i>kântena</i>	कान्तया <i>kântayâ</i>	कान्तेन <i>kântena</i>
D. कान्ताय <i>kântâya</i>	कान्तायै <i>kântâyai</i>	कान्ताय <i>kântâyâ</i>
Ab. कान्तात् <i>kântât</i>	कान्तायाः <i>kântâyâḥ</i>	कान्तात् <i>kântât</i>
G. कान्तस्य <i>kântasya</i>	कान्तायाः <i>kântâyâḥ</i>	कान्तस्य <i>kântasya</i>
L. कान्ते <i>kânte</i>	कान्तायां <i>kântâyâm</i>	कान्ते <i>kânte</i>
V. कांत <i>kânta</i>	कान्ते <i>kânte</i> *	कांत <i>kânta</i>
DUAL.		
N. A. V. कान्ते <i>kântau</i>	कान्ते <i>kânte</i>	कान्ते <i>kânte</i>
I. D. Ab. कान्ताभ्यां <i>kântâbhyâm</i>	कान्ताभ्यां <i>kântâbhyâm</i>	कान्ताभ्यां <i>kântâbhyâm</i>
G. L. कान्तयोः <i>kântayoḥ</i>	कान्तयोः <i>kântayoḥ</i>	कान्तयोः <i>kântayoḥ</i>
PLURAL.		
N. V. कान्ताः <i>kântâḥ</i>	कान्ताः <i>kântâḥ</i>	कान्तानि <i>kântâni</i>
A. कान्तान् <i>kântân</i>	कान्ताः <i>kântâḥ</i>	कान्तानि <i>kântâni</i>
I. कान्तेः <i>kântaiḥ</i>	कान्ताभिः <i>kântâbhiḥ</i>	कान्तेः <i>kântaiḥ</i>
D. Ab. कान्तेभ्यः <i>kântebhyaḥ</i>	कान्ताभ्यः <i>kântâbhyâḥ</i>	कान्तेभ्यः <i>kântebhyaḥ</i>
G. कान्तानां <i>kântânâm</i>	कान्तानां <i>kântânâm</i>	कान्तानां <i>kântânâm</i>
L. कान्तेषु <i>kânteshu</i>	कान्तासु <i>kântâsu</i>	कान्तेषु <i>kânteshu</i>

Note—Certain adjectives in *अः aḥ, आ â, अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in *आ â*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ â*, such as *पा pâ, ध्मा dhmâ*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ â* is shortened, and the word declined like *कान्तं kântam*.

Anga and Pada base *विश्वपा viśvapâ*, Bha base *विश्वप् viśvap*, all-preserving.

* Bases in *आ â*, meaning mother, form their Vocative in *अ a*; e. g. *अक्का akka, अंबा amba, अल्ल alla!* But *अंबादा ambâdâ, अंबाला ambâlâ, and अंबिका ambikâ* form the regular Vocatives *अंबादे ambâde, अंबाले ambâle, अंबिके ambike*.

MASCULINE AND FEMININE.			
SINGULAR.	DUAL.	PLURAL.	
N. V. विष्वापाः <i>viśvapā-h</i>	विष्वापौ <i>viśvapau</i>	विष्वापाः <i>viśvapā-h</i>	
A. विष्वापां <i>viśvapā-m</i>	विष्वापौ <i>viśvapau</i>	विष्वापः <i>viśvap-aḥ</i>	
I. विष्वापा <i>viśvap-ā</i>	विष्वापाभ्यां <i>viśvapā-bhyām</i>	विष्वापाभिः <i>viśvapā-bhiḥ</i>	
D. विष्वापे <i>viśvap-e</i>	विष्वापाभ्यां <i>viśvapā-bhyām</i>	विष्वापाभ्यः <i>viśvapā-bhyaḥ</i>	
Ab. विष्वापः <i>viśvap-aḥ</i>	विष्वापाभ्यां <i>viśvapā-bhyām</i>	विष्वापाभ्यः <i>viśvapā-bhyaḥ</i>	
G. विष्वापः <i>viśvap-aḥ</i>	विष्वापोः <i>viśvap-oḥ</i>	विष्वापां <i>viśvap-ām</i>	
L. विष्वापि <i>viśvap-i</i>	विष्वापोः <i>viśvap-oḥ</i>	विष्वापासु <i>viśvapā-su</i>	

NEUTER.

N. विष्वापं <i>viśvapam</i>	विष्वापे <i>viśvape</i>	विष्वापानि <i>viśvapāni</i> , &c.
-----------------------------	-------------------------	-----------------------------------

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखध्माः *śankhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in जा *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

SINGULAR.	DUAL.	PLURAL.
N. V. हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A. हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I. हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D. हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab. हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G. हाहाः <i>hāhāḥ</i>	हाहौः <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L. हाहे <i>hāhe</i>	हाहौः <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *manas*, mind, the declension of सुमनस् *sumanas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुक्ती *jalamuchī*, जलमुञ्चि *jalamuñchi*. In the declension of nouns with

* The Śātr. 1.6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives * in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakah*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakah*, fem. सर्विका *sarvikā*, every; कारकः *kārasah*, doing, कारिका *kārikā*; इहत्यकः *ihatyakah*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartṛī* (§ 235); दंडिन् *dandīn*, a mendicant, दंडिनी *dandīnī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāch*, प्राची *prāchī* (§ 181); चन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *trīṇamayah*, made of grass, तृणमयी *trīṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तलुनः *talunah*, a youth, तरुणी *taruṇī*; कुमारः *kumārah*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛigah*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkarah*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakārah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*); मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेनी *śyenī*; एतः *etaḥ*, variegated, एता *etā* or एनी *enī*; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohini*, but चेतः *svetaḥ*, white, चेता *svetā*; असिता *asitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्वा *aśvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātullī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher ; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*†, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. vi. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दुहीयस् *duh-īyas*, दुहिष्ठ *duh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kāś.-Vṛitti.

† Feminines in ई *ī*, derived from masculines, must shorten the ई *ī* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇitarā*. Other feminines in ई *ī* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *stritarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. vi. 3, 43—45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. रज्जु <i>riju</i> , straight	रज्ज् <i>rij</i>	रज्जीयस् <i>rijīyas</i> Vedic रनीयस् <i>rañīyas</i>	रज्जिष्ठ <i>rijishṭha</i> रजिष्ठ <i>rañishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश् <i>kras</i>	क्रशीयस् <i>krasīyas</i>	क्रशिष्ठ <i>krasishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshepīyas</i>	क्षेपिष्ठ <i>kshepishṭha</i>
7. कुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्रापीयस् <i>drāghīyas</i>	द्राधिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दष् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रद् <i>draḍh</i>	द्रढीयस् <i>draḍhīyas</i>	द्रढिष्ठ <i>draḍhishṭha</i>
13. परिवृष्ट <i>parivṛṣṭha</i> , exalted	परिव्रद् <i>parivraḍh</i>	परिव्रढीयस् <i>parivraḍhīyas</i>	परिव्रदिष्ठ <i>parivraḍhishṭha</i>
14. प्रुथु <i>prithu</i> , broad	प्रप् <i>prath</i>	प्रपीयस् <i>prathīyas</i>	प्रपिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>prasaśya</i> , praiseworthy	श्र <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i>
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>presṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह् <i>banh</i>	बंहीयस् <i>banhīyas</i>	बंहिष्ठ <i>banhishṭha</i>
19. भृश <i>bhṛśa</i> , excessive	भ्रश् <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛida</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mrādīyas</i>	म्रदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i>
22. षाढ <i>śāḍha</i> , firm	साध् <i>sādḥ</i>	साधीयस् <i>sādḥīyas</i>	साधिष्ठ <i>sādḥishṭha</i> †
23. वृद्ध <i>vṛiddha</i> , old	वर्ष् <i>varsh</i> or ज्य <i>jya</i>	ववीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वविष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृद् <i>vṛind</i>	वृंदीयस् <i>vṛindīyas</i>	वृदिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>spheyas</i>	स्फेष्ठ <i>spheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. vi. 4, 162.

† Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

Cardinals.

- | | |
|--|--|
| 1 १ एकः, एका, एकं, <i>ekah, ekā, ekam</i> , one. (Base एक <i>eka</i> .) | |
| 2 २ द्वौ, द्वे, द्वे, <i>dvau, dve, dve</i> , two. (Base द्व <i>dva</i> ; in comp. द्वि <i>dvi</i> .) | |
| 3 ३ त्रयः, तिस्रः, त्रीणि, <i>trayah, tisrah, trīṇi</i> , three. (Base त्रि <i>tri</i> .) | |
| 4 ४ चत्वारः, चतस्रः, चत्वारि, <i>chatvārah, chatasrah, chatvāri</i> , four. (Base चतुर् <i>chatur</i> .) | |
| 5 ५ पञ्च <i>pañcha</i> , m. f. n. five. (Base पञ्चन् <i>pañchan</i> .) | |
| 6 ६ षट् <i>ṣaṭ</i> , m. f. n. six. (Base षप् <i>ṣaṣh</i> .) | |
| 7 ७ सप्त <i>sapta</i> , m. f. n. seven. (Base सप्तन् <i>saptan</i> .) | |
| 8 ८ अष्टौ <i>aṣṭau</i> , m. f. n. eight. (Base अष्टन् <i>aṣṭan</i> .) | |
| 9 ९ नव <i>nava</i> , m. f. n. nine. (Base नवन् <i>navan</i> .) | |
| 10 १० दश <i>daśa</i> , m. f. n. ten. (Base दशन् <i>daśan</i> .) | |
| 11 ११ एकादश <i>ekādaśa</i> , eleven. (Base as in दशन् <i>daśan</i> .) | |
| 12 १२ द्वादश <i>dvādaśa</i> . | 34 ३४ चतुस्त्रिंशत् <i>chatuśtrimśat</i> . |
| 13 १३ त्रयोदश <i>trayodaśa</i> . | 35 ३५ पञ्चत्रिंशत् <i>pañchatrimśat</i> . |
| 14 १४ चतुर्दश <i>chaturdaśa</i> . | 36 ३६ षट्त्रिंशत् <i>ṣaṭtrimśat</i> . |
| 15 १५ पञ्चदश <i>pañchadaśa</i> . | 37 ३७ सप्तत्रिंशत् <i>saptatrimśat</i> . |
| 16 १६ षोडश <i>ṣoḍaśa</i> . | 38 ३८ अष्टत्रिंशत् <i>aṣṭātrimśat</i> . |
| 17 १७ सप्तदश <i>saptadaśa</i> . | 39 ३९ नवत्रिंशत् <i>navatrimśat</i> . |
| 18 १८ अष्टादश <i>aṣṭādaśa</i> . | 40 ४० चत्वारिंशत् <i>chatvārimśat</i> , fem. |
| 19 १९ नवदश <i>navadaśa</i> or
अनविंशतिः <i>ūnavimśatiḥ</i> . | 41 ४१ एकचत्वारिंशत् <i>ekachatvārimśat</i> . |
| 20 २० विंशतिः <i>vimśatiḥ</i> , fem. | 42 ४२ द्वाचत्वारिंशत् <i>dvāchatvārimśat</i> or
द्विचत्वारिंशत् <i>dvichatvārimśat</i> . |
| 21 २१ एकविंशतिः <i>ekavimśatiḥ</i> . | 43 ४३ त्रयचत्वारिंशत् <i>trayaśchatvārimśat</i>
or त्रिचत्वारिंशत् <i>trichatvārimśat</i> . |
| 22 २२ द्वाविंशतिः <i>dvāvimśatiḥ</i> . | 44 ४४ चतुश्चत्वारिंशत् <i>chatuśchatvārimśat</i> . |
| 23 २३ त्रयोविंशतिः <i>trayovimśatiḥ</i> . | 45 ४५ पञ्चचत्वारिंशत् <i>pañchachatvārimśat</i> . |
| 24 २४ चतुर्विंशतिः <i>chaturvimśatiḥ</i> . | 46 ४६ षट्चत्वारिंशत् <i>ṣaṭchatvārimśat</i> . |
| 25 २५ पञ्चविंशतिः <i>pañchavimśatiḥ</i> . | 47 ४७ सप्तचत्वारिंशत् <i>saptachatvārimśat</i> . |
| 26 २६ षड्विंशतिः <i>ṣaḍvimśatiḥ</i> . | 48 ४८ अष्टचत्वारिंशत् <i>aṣṭāchatvārimśat</i> or
अष्टचत्वारिंशत् <i>aṣṭachatvārimśat</i> . |
| 27 २७ सप्तविंशतिः <i>saptavimśatiḥ</i> . | 49 ४९ नवचत्वारिंशत् <i>navachatvārimśat</i> . |
| 28 २८ अष्टविंशतिः <i>aṣṭāvimśatiḥ</i> . | 50 ५० पञ्चाशत् <i>pañchāśat</i> , fem. |
| 29 २९ नवविंशतिः <i>navavimśatiḥ</i> . | 51 ५१ एकपञ्चाशत् <i>ekapañchāśat</i> . |
| 30 ३० त्रिंशत् <i>trimśat</i> , fem. | 52 ५२ द्वापञ्चाशत् <i>dvāpañchāśat</i> or
द्विपञ्चाशत् <i>dvipañchāśat</i> . |
| 31 ३१ एकत्रिंशत् <i>ekatrimśat</i> . | |
| 32 ३२ द्वित्रिंशत् <i>dvātrimśat</i> . | |
| 33 ३३ त्रयस्त्रिंशत् <i>trayastrimśat</i> . | |

53 ५३ त्रयःपञ्चाशत् *trayaḥpañchāśat* or
त्रिपञ्चाशत् *tripañchāśat*.

54 ५४ चतुःपञ्चाशत् *chatuḥpañchāśat*.

55 ५५ पञ्चपञ्चाशत् *pañchapañchāśat*.

56 ५६ षट्पञ्चाशत् *ṣaṭpañchāśat*.

57 ५७ सप्तपञ्चाशत् *saptapañchāśat*.

58 ५८ अष्टपञ्चाशत् *aṣṭapañchāśat* or
अष्टपञ्चाशत् *aṣṭapañchāśat*.

59 ५९ नवपञ्चाशत् *navapañchāśat*.

60 ६० षष्टिः *ṣaṣṭiḥ*, fem.

61 ६१ एकषष्टिः *ekashaṣṭiḥ*.

62 ६२ द्वाषष्टिः *dvāṣṣṭiḥ* or
द्विषष्टिः *dviṣṣṭiḥ*.

63 ६३ त्रयःषष्टिः *trayaḥṣṣṭiḥ* or
त्रिषष्टिः *triṣṣṭiḥ*.

64 ६४ चतुष्षष्टिः *chatusṣṣṭiḥ*.

65 ६५ पञ्चषष्टिः *pañchaṣṣṭiḥ*.

66 ६६ षट्षष्टिः *ṣaṭṣṣṭiḥ*.

67 ६७ सप्तषष्टिः *saptaṣṣṭiḥ*.

68 ६८ अष्टषष्टिः *aṣṭaṣṣṭiḥ* or
अष्टषष्टिः *aṣṭaṣṣṭiḥ*.

69 ६९ नवषष्टिः *navāṣṣṭiḥ*.

70 ७० सप्ततिः *saptatiḥ*, fem.

71 ७१ एकसप्ततिः *ekasaptatiḥ*.

72 ७२ द्वासप्ततिः *dvāsaptatiḥ* or
द्विसप्ततिः *dvisaptatiḥ*.

73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
त्रिसप्ततिः *trisaptatiḥ*.

74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.

75 ७५ पञ्चसप्ततिः *pañchasaptatiḥ*.

100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.

102 १०२ द्व्यधिकं शतं *dvyadhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*.

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.

105 १०५ पञ्चाधिकं शतं *pañchādhikam śatam* or पञ्चशतं *pañchaśatam*.

106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. VI. 3, 49.)

76 ७६ षट्सप्ततिः *ṣaṭsapṭatiḥ*.

77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.

78 ७८ अष्टसप्ततिः *aṣṭāsapṭatiḥ* or
अष्टसप्ततिः *aṣṭasaptatiḥ*.

79 ७९ नवसप्ततिः *navasaptatiḥ*.

80 ८० अशीतिः *aśītiḥ*.

81 ८१ एकाशीतिः *ekāśītiḥ*.

82 ८२ द्व्यशीतिः *dvyāśītiḥ*.

83 ८३ त्र्यशीतिः *tryāśītiḥ*.

84 ८४ चतुरशीतिः *chaturāśītiḥ*.

85 ८५ पञ्चाशीतिः *pañchāśītiḥ*.

86 ८६ षडशीतिः *ṣaḍāśītiḥ*.

87 ८७ सप्ताशीतिः *saptāśītiḥ*.

88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.

89 ८९ नवाशीतिः *navāśītiḥ*.

90 ९० नवतिः *navatiḥ*.

91 ९१ एकनवतिः *ekānavatiḥ*.

92 ९२ द्वानवतिः *dvānavatiḥ* or
द्विनवतिः *dvinavatiḥ*.

93 ९३ त्रयोनवतिः *trayonaviṭiḥ* or
त्रिनवतिः *trinaviṭiḥ* (not न्).

94 ९४ चतुर्नवतिः *chaturnavatiḥ*.

95 ९५ पञ्चनवतिः *pañchanaviṭiḥ*.

96 ९६ षण्नवतिः *ṣaṇṇaviṭiḥ*.

97 ९७ सप्तनवतिः *saptanaviṭiḥ*.

98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or
अष्टनवतिः *aṣṭanaviṭiḥ*.

99 ९९ नवनवतिः *navanaviṭiḥ* or
अनशतं *anaśatam*.

- 109 १०२ नव्याधिकं शतं *navādhikam śatam* or नवशतं *navasatam*.
 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśasatam*.
 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśasatam* &c.
 or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
 115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
 116 ११६ षोडशाधिकं शतं *shoḍaśādhikam śatam* or षोडशं शतं *shoḍaśam śatam*.
 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam**.
 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam**, &c.)
 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam**.
 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam**.
 150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam**
 or सार्धशतं *sārdhasatam*, 100 + $\frac{1}{2}$ (hundred).
 160 १६० षष्ट्यधिकं शतं *ṣaṣṭhyadhikam śatam* or षष्टिशतं *ṣaṣṭīśatam*.
 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatīśatam*.
 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītīśatam*.
 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatīśatam*.
 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatl*.
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.
 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchasatam*.
 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptasatam*.
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭasatam*.
 900 ९०० नव शतानि *nava śatāni* or नवशतं *navasatam*.
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatl*, fem., or सहस्रं *sahasram*,
 neut. and masc. †
 2000 २००० द्वे सहस्रे *dve sahasre*.

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachatvāriṃśam sahasram*, &c.

† Siddh.-Kaum. II. p. 635.

3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.

10,000 १०,००० अयुतं *ayutam*, neut. and masc. *

100,000 १००,००० लक्षं *laksham*, neut. or fem. *, or नियुतं *niyutam*, neut. and masc. †

One million, प्रयुतं *prayutam*, neut. or masc. *

Ten millions, कोटि *koṭi*, fem.

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut.,
i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śanku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śankha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśankha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. half more.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाअक्षौहिणी *mahākshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पञ्चोनं शतं *pañchonam śatam* or पञ्चोनशतं *pañchonashatam*, 100 — 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 — 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकाच्च *ekānna*, i. e. by one not; एकाच्चविंशतिः *ekānnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

§ 253.

Declension of Cardinals.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekēśām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekēśām</i>
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekēśu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekēśu</i>
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>

* Siddh.-Kaum. II. p. 635.

† Amara-Kośha III. 6, 3, 24.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

	MASC.	DUAL.	FEM.	NEUT.
N. A. V.	द्वौ <i>dvau</i>	द्वे <i>dve</i>	द्वे <i>dve</i>	द्वे <i>dve</i>
I. D. Ab.	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L.	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V.	त्रयः <i>trayaḥ</i>	तिस्रः <i>tisraḥ</i>	त्रीणि <i>trīṇi</i>
A.	त्रीन् <i>trīn</i>	तिस्रः <i>tisraḥ</i> *	त्रीणि <i>trīṇi</i>
I.	त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisribhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab.	त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisribhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G.	त्रयाणां <i>trayāṇām</i>	तिसृणां <i>tisriṇām</i> †	त्रयाणां <i>trayāṇām</i>
L.	त्रिषु <i>trishu</i>	तिसृषु <i>tisriṣhu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasri*.

N. V.	चत्वारः <i>chatvāraḥ</i>	चतस्रः <i>chatasraḥ</i>	चत्वारि <i>chatvāri</i>
A.	चतुर् <i>chaturāḥ</i>	चतस्रः <i>chatasraḥ</i> *	चत्वारि <i>chatvāri</i>
I.	चतुर्भिः <i>chaturbhiḥ</i>	चतसृभिः <i>chatasribhiḥ</i>	चतुर्भिः <i>chaturbhiḥ</i>
D. Ab.	चतुर्भ्यः <i>chaturbhyaḥ</i>	चतसृभ्यः <i>chatasribhyaḥ</i>	चतुर्भ्यः <i>chaturbhyaḥ</i>
G.	चतुर्थी <i>chaturṇām</i>	चतसृणां <i>chatasriṇām</i> †	चतुर्थी <i>chaturṇām</i>
L.	चतुर्षु <i>chaturshu</i>	चतसृषु <i>chatasriṣhu</i>	चतुर्षु <i>chaturshu</i>

§ 257. पञ्चन् *pañchan*, five. षट् *ṣaṣṭ*, six. अष्टन् *aṣṭan*, eight.

N. A. V.	पञ्च <i>pañcha</i>	षट् <i>ṣaṣṭ</i>	अष्टौ <i>aṣṭau</i> or अष्ट <i>aṣṭa</i>
I.	पञ्चभिः <i>pañchabhiḥ</i>	षट्भिः <i>ṣaṣṭbhiḥ</i>	अष्टाभिः <i>aṣṭābhiḥ</i> or अष्टभिः <i>aṣṭabhiḥ</i>
D. Ab.	पञ्चभ्यः <i>pañchabhyaḥ</i>	षट्भ्यः <i>ṣaṣṭbhyaḥ</i>	अष्टाभ्यः <i>aṣṭābhyaḥ</i> or अष्टभ्यः <i>aṣṭabhyaḥ</i>
G.	पञ्चानां <i>pañchāṇām</i> ‡	षट्णां <i>ṣaṣṭṇām</i> ‡	अष्टानां <i>aṣṭāṇām</i> ‡
L.	पञ्चसु <i>pañchasu</i>	षट्सु <i>ṣaṣṭsu</i>	अष्टसु <i>aṣṭāsu</i> or अष्टसु <i>aṣṭasu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*, some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The

* Not तिसृः *tisriḥ*, not चतसृः *chatasriḥ*.

† Not तिसृणां *tisriṇām*, not चतसृणां *chatasriṇām* (Pāṇ. VI. 3, 4), though these forms occur in Epic poetry.

‡ Pāṇ. VII. 1, 55.

cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *vimśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *vimśatiḥ śatrūṇām*, twenty enemies, or विंशतिः शत्रवः *vimśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *trimśatā vṛiddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyah*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्हयेः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamah, ā, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrimah, ā, am,</i>	
आदिमः, °मा, °मं, <i>ādimah, ā, am,</i>	
द्वितीयः, °या, °यं, <i>dvitīyah, ā, am,</i>	the second.
तृतीयः, °या, °यं, <i>tritīyah, ā, am,</i>	the third.
चतुर्थः, °वी, °वं, <i>chaturthah, ī, am,</i>	} the fourth.
तुरीयः, °या, °यं, <i>turīyah, ā, am,</i>	
तुर्यः, °या, °यं, <i>turyah, ā, am,</i>	
पञ्चमः, °मी, °मं, <i>pañchamah, ī, am,</i>	the fifth.
षष्ठः, °डी, °डं, <i>ṣaṣṭhah, ī, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamah, ī, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>aṣṭamah, ī, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamah, ī, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamah, ī, am,</i>	the tenth.
एकादशः, °शी, °शं, <i>ekādaśah, ī, am,</i>	the eleventh.
नवदशः, °शी, °शं, <i>navadaśah, ī, am,</i>	} the nineteenth.
उनविंशः, °शी, °शं, <i>ūnavimśah, ī, am,</i>	
उनविंशतितमः, °मी, °मं, <i>ūnavimśatitamah, ī, am,</i>	
विंशः, °शी, °शं, <i>vimśah, ī, am</i> (Pāṇ. v. 2, 56),	} the twentieth.
विंशतितमः, °मी, °मं, <i>vimśatitamah, ī, am,</i>	
त्रिंशः, °शी, °शं, <i>trimśah, ī, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>trimśattamah, ī, am,</i>	
चत्वारिंशः, °शी, °शं, <i>chatvārimśah, ī, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chatvārimśattamah, ī, am,</i>	
पञ्चाशः, °शी, °शं, <i>pañchāśah, ī, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamah, ī, am,</i>	

- षष्टितमः *shashṭitamah*, the sixtieth *.
- एकषष्टितमः *ekashashṭitamah*,
 एकषष्टः *ekashashṭah*, } the sixty-first.
- सप्ततितमः *saptatitamah*, the seventieth.
- एकसप्ततितमः *ekasaptatitamah*,
 एकसप्ततः *ekasaptatah*, } the seventy-first.
- अशीतितमः *aśtītamah*, the eightieth.
- एकाशीतितमः *ekāśtītamah*,
 एकाशीतः *ekāśītah*, } the eighty-first.
- नवतितमः, °मी, °मं, *navatitamah*, *ī*, *am*, the ninetieth.
- एकनवतितमः *ekanaavatitamah*,
 एकनवतः *ekanaavatah*, } the ninety-first.
- शततमः, °मी, °मं, *śatatamah*, *ī*, *am*, the hundredth. (Pāṇ. v. 2, 57.)
- एकशततमः *ekāśatatamah*, the hundred and first.
- सहस्रतमः *sahasratamah*, the thousandth.

§ 260. Numerical Adverbs and other Derivatives.

- | | |
|---|---|
| सकृत् <i>sakṛit</i> , once. | एकधा <i>ekadhā</i> , in one way. |
| द्विः <i>dviḥ</i> , twice. | द्विधा <i>dvidhā</i> or द्वेषा <i>dvedhā</i> , in two ways. |
| त्रिः <i>triḥ</i> , thrice. | त्रिधा <i>tridhā</i> or त्रेषा <i>tredhā</i> , in three ways. |
| चतुः <i>chatuḥ</i> , four times. | चतुर्धा <i>chaturdhā</i> , in four ways. |
| पञ्चकृतः <i>pañchakṛitvah</i> , five times. | पञ्चधा <i>pañchadhā</i> , in five ways. |
| षट्कृतः <i>ṣaṭkṛitvah</i> , six times, &c. | षोढा <i>shoḍhā</i> , in six ways, &c. |

- एकशः *ekaśah*, one-fold.
- द्विशः *dviśah*, two-fold.
- त्रिशः *triśah*, three-fold, &c. (Pāṇ. v. 4, 43.)

- द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)
- त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.
- चतुष्टयं *chatusṭayam*, a tetrad.
- पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamah*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamah* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं <i>aham</i> , I	त्वं <i>tvam</i> , thou
A. मां <i>mām</i> , मा <i>mā</i> , me	त्वां <i>tvām</i> , त्वा <i>tvā</i> , thee
I. मया <i>mayā</i> , by me	त्वया <i>tvayā</i> , by thee
D. मय्यं <i>mahyam</i> , मे <i>me</i> , to me	तुभ्यं <i>tubhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mat</i> , from me	त्वत् <i>tvat</i> , from thee
G. मम <i>mama</i> , मे <i>me</i> , of me	तव <i>tava</i> , ते <i>te</i> , of thee
L. मयि <i>mayi</i> , in me	त्वयि <i>tvayi</i> , in thee

DUAL.

N. आवां <i>āvām</i> , we two	युवां <i>yuvām</i> , you two
A. आवां <i>āvām</i> , नौ <i>nau</i> , us two	युवां <i>yuvām</i> , वौ <i>vau</i> , you two
I. आवाभ्यां <i>āvābhyām</i> , by us two	युवाभ्यां <i>yuvābhyām</i> , by you two
D. आवाभ्यां <i>āvābhyām</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvābhyām</i> , वां <i>vām</i> , to you two
Ab. आवाभ्यां <i>āvābhyām</i> , from us two	युवाभ्यां <i>yuvābhyām</i> , from you two
G. आवयोः <i>āvayoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuvayoh</i> , वां <i>vām</i> , of you two
L. आवयोः <i>āvayoh</i> , नौ <i>nau</i> , in us two	युवयोः <i>yuvayoh</i> , in you two

PLURAL.

N. वयं <i>vayam</i> , we	यूयं <i>yūyam</i> , you
A. अस्मान् <i>asmān</i> , नः <i>nah</i> , us	युष्मान् <i>yushmān</i> , वः <i>vah</i> , you
I. अस्माभिः <i>asmābhiḥ</i> , by us	युष्माभिः <i>yushmābhiḥ</i> , by you
D. अस्मभ्यं <i>asmabhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmabhyam</i> , वः <i>vah</i> , to you
Ab. अस्मत् <i>asmāt</i> , from us	युष्मत् <i>yushmat</i> , from you
G. अस्माकं <i>asmākam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmākam</i> , वः <i>vah</i> , of you
L. अस्मासु <i>asmāsu</i> , in us	युष्मासु <i>yushmāsu</i> , in you

The substitutes in the even cases, मा *mā*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvā*, ते *te*, वां *vām*, वः *vah*, are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vā*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>saḥ</i>	सा <i>sā</i>	तत् <i>tat</i>	ते <i>te</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
A. तं <i>taṁ</i>	तां <i>tām</i>	तत् <i>tat</i>	तान् <i>tān</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
I. तेन <i>tena</i>	तया <i>tayā</i>	तेन <i>tena</i>	तैः <i>taiḥ</i>	ताभिः <i>tābhiḥ</i>	तैः <i>taiḥ</i>
D. तस्मै <i>tasmai</i>	तस्यै <i>tasyai</i>	तस्मै <i>tasmai</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
Ab. तस्मात् <i>tasmat</i>	तस्याः <i>tasyāḥ</i>	तस्मात् <i>tasmat</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
G. तस्य <i>tasya</i>	तस्याः <i>tasyāḥ</i>	तस्य <i>tasya</i>	तेषां <i>teshām</i>	तासां <i>tāsām</i>	तेषां <i>teshām</i>
L. तस्मिन् <i>tasmin</i>	तस्यां <i>tasyām</i>	तस्मिन् <i>tasmin</i>	तेषु <i>teshu</i>	तासु <i>tāsu</i>	तेषु <i>teshu</i>
DUAL.					
MASC.	FEM.	NEUT.			
N. A. तौ <i>tau</i>		ते <i>te</i>	ते <i>te</i>		
I. D. Ab. ताभ्यां <i>tābhyām</i>		ताभ्यां <i>tābhyām</i>	ताभ्यां <i>tābhyām</i>		
G. L. तयोः <i>tayoḥ</i>		तयोः <i>tayoḥ</i>	तयोः <i>tayoḥ</i>		

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syāḥ</i>	स्या <i>syā</i>	स्यत् <i>tyat</i>	त्ये <i>tye</i>	त्याः <i>tyāḥ</i>	त्यानि <i>tyāni</i>
A. त्वं <i>tyam</i>	त्वां <i>tyām</i>	स्यत् <i>tyat</i>	त्यान् <i>tyān</i>	त्याः <i>tyāḥ</i>	त्यानि <i>tyāni</i>
I. तेन <i>tyena</i>	तया <i>tyayā</i>	तेन <i>tyena</i>	तैः <i>tyaiḥ</i>	त्याभिः <i>tyābhiḥ</i>	तैः <i>tyaiḥ</i>
D. तस्मै <i>tyasmai</i>	तस्यै <i>tyasyai</i>	तस्मै <i>tyasmai</i>	तेभ्यः <i>tyebhyaḥ</i>	त्याभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
Ab. तस्मात् <i>tyasmāt</i>	तस्याः <i>tyasyāḥ</i>	तस्मात् <i>tyasmāt</i>	तेभ्यः <i>tyebhyaḥ</i>	त्याभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
G. तस्य <i>tyasya</i>	तस्याः <i>tyasyāḥ</i>	तस्य <i>tyasya</i>	तेषां <i>tyeshām</i>	त्यासां <i>tyāsām</i>	तेषां <i>tyeshām</i>
L. तस्मिन् <i>tyasmin</i>	तस्यां <i>tyasyām</i>	तस्मिन् <i>tyasmin</i>	तेषु <i>tyeshu</i>	त्यासु <i>tyāsu</i>	तेषु <i>tyeshu</i>
DUAL.					
MASC.	FEM.	NEUT.			
N. A. तौ <i>tyau</i>		त्ये <i>tye</i>	त्ये <i>tye</i>		
I. D. Ab. त्याभ्यां <i>tyābhyām</i>		त्याभ्यां <i>tyābhyām</i>	त्याभ्यां <i>tyābhyām</i>		
G. L. तयोः <i>tyayoḥ</i>		तयोः <i>tyayoḥ</i>	तयोः <i>tyayoḥ</i>		

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *īya*.

मदीयः, °या, °यं, *madīyaḥ, yā, yam*, mine.

त्वदीयः, °या, °यं, *tvadīyaḥ, yā, yam*, thine.

तदीयः, °या, °यं, *tadīyaḥ, yā, yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyaḥ, yā, yam*, our.

युष्मदीयः, °या, °यं, *yushmadīyaḥ, yā, yam*, your.

तदीयः, °या, °यं, *tadīyaḥ, yā, yam*, their.

Other derivative possessive pronouns are मामकः * *māmakaḥ*, mine; तवकः *tāvakaḥ*, thine; आस्माकः *āsmākaḥ*, our; यूष्माकः *yaushmākaḥ*, your. Likewise

* Pāṇ. IV. 3, 3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmakīnaḥ*, mine ; तावकीनः *tāvakīnaḥ*, thine ; आत्माकीनः *āsmākīnaḥ*, our ; यौष्माकीनः *yaushmākīnaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayam*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛitavān*, I chose it myself, thou chocest it thyself, he chose it himself; स्वयं वृत्तवती *svayam vṛitavati*, she chose it herself; स्वयं वृत्तवन्तः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *ātmānam ātmanā paśya*, see thyself by thyself, *gnosce te ipsum*; आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *ātmano deśamāgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, सं, *svaḥ, svā, svam*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. सं पुत्रं दृष्ट्वा *svam putram dṛiṣṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एतः <i>etah</i>	एषा <i>eshā</i>	एतत् <i>etat</i>	एते <i>ete</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etam</i>	एतां <i>etām</i>	एतत् <i>etat</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D. एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>	एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
Ab. एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>	एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
G. एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>	एतेषां <i>eteshām</i>	एतासां <i>etāsām</i>	एतेषां <i>eteshām</i>
L. एतस्मिन् <i>etasmīn</i>	एतस्यां <i>etasyām</i>	एतस्मिन् <i>etasmīn</i>	एतेषु <i>eteshu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N.A. एतौ <i>etau</i>	एते <i>ete</i>	एते <i>ete</i>
I.D. Ab. एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>
G.L. एतयोः <i>etayoḥ</i>	एतयोः <i>etayoḥ</i>	एतयोः <i>etayoḥ</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayam</i>	इयं <i>iyam</i>	इदं <i>idam</i>	इमे <i>ime</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imam</i>	इमां <i>imām</i>	इदं <i>idam</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anena</i>	अनया <i>anayā</i>	अनेन <i>anena</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
G. अस्य <i>asya</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asya</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	एषां <i>eshām</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmīn</i>	एषु <i>eshu</i>	आसु <i>āsu</i>	एषु <i>eshu</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V.	इमौ <i>imau</i>	इमे <i>ime</i>	इमे <i>ime</i>
I.D.Ab.	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L.	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*.

	SINGULAR. MASC.	FEM.	NEUT.		PLURAL. MASC.	FEM.	NEUT.
A.	एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	A.	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>				

	DUAL. MASC.	FEM.	NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. अनेन व्याकरणधीतं एनं चंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR. MASC.	FEM.	NEUT.
N.	असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>adaḥ</i>
A.	अमुं <i>amūn</i>	अमूं <i>amūn</i>	अदः <i>adaḥ</i>
I.	अमुना <i>amunā</i>	अमुया <i>amuyā</i>	अमुना <i>amunā</i>
D.	अमुष्मै <i>amushmai</i>	अमुष्यै <i>amushyai</i>	अमुष्मै <i>amushmai</i>
Ab.	अमुष्मात् <i>amushmāt</i>	अमुष्याः <i>amushyāḥ</i>	अमुष्मात् <i>amushmāt</i>
G.	अमुष्य <i>amushya</i>	अमुष्याः <i>amushyāḥ</i>	अमुष्य <i>amushya</i>
L.	अमुष्मिन् <i>amushmin</i>	अमुष्यां <i>amushyām</i>	अमुष्मिन् <i>amushmin</i>
	PLURAL. MASC.	FEM.	NEUT.
N.	अमी <i>amī</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
A.	अमून् <i>amūn</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
I.	अमीभिः <i>amībhiḥ</i>	अमूभिः <i>amūbhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D.Ab.	अमीभ्यः <i>amībhyaḥ</i>	अमूभ्यः <i>amūbhyaḥ</i>	अमीभ्यः <i>amībhyaḥ</i>
G.	अमीषां <i>amīśhām</i>	अमूषां <i>amūśhām</i>	अमीषां <i>amīśhām</i>
L.	अमीषु <i>amīśhu</i>	अमूषु <i>amūśhu</i>	अमीषु <i>amīśhu</i>
	DUAL. MASC. FEM. NEUT.		
N.A.V.	अमू <i>amū</i>	I.D.Ab.	अमूभ्यां <i>amūbhyām</i>
		G.L.	अमूयोः <i>amūyoḥ</i>

Relative Pronoun.

§ 272. Base (in composition) यद् *yad*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yah</i>	या <i>yā</i>	यत् <i>yat</i>	ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यं <i>yam</i>	यां <i>yām</i>	यत् <i>yat</i>	यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. येन <i>yena</i>	यया <i>yayā</i>	येन <i>yena</i>	येः <i>yaiḥ</i>	याभिः <i>yābhiḥ</i>	येः <i>yaiḥ</i>
D. यस्मै <i>yasmai</i>	यस्यै <i>yasyai</i>	यस्मै <i>yasmai</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. यस्मात् <i>yasmāt</i>	यस्याः <i>yasyāḥ</i>	यस्मात् <i>yasmāt</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. यस्य <i>yasya</i>	यस्याः <i>yasyāḥ</i>	यस्य <i>yasya</i>	येषां <i>yeshām</i>	यासां <i>yāsām</i>	येषां <i>yeshām</i>
L. यस्मिन् <i>yasmin</i>	यस्यां <i>yasyām</i>	यस्मिन् <i>yasmin</i>	येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoh</i>	ययोः <i>yayoh</i>	ययोः <i>yayoh</i>

Interrogative Pronouns.

§ 273. Base (in composition) किं *kim*, Who or which?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>kah</i>	का <i>kā</i>	किं <i>kim</i>	के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कं <i>kam</i>	कां <i>kām</i>	किं <i>kim</i>	कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>	केः <i>kaiḥ</i>	काभिः <i>kābhiḥ</i>	केः <i>kaiḥ</i>
D. कस्मै <i>kasmai</i>	कस्यै <i>kasyai</i>	कस्मै <i>kasmai</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. कस्मात् <i>kasmāt</i>	कस्याः <i>kasyāḥ</i>	कस्मात् <i>kasmāt</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyāḥ</i>	कस्य <i>kasya</i>	केषां <i>keshām</i>	कासां <i>kāsām</i>	केषां <i>keshām</i>
L. कस्मिन् <i>kasmin</i>	कस्यां <i>kasyām</i>	कस्मिन् <i>kasmin</i>	केषु <i>keshu</i>	कासु <i>kāsu</i>	केषु <i>keshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoh</i>	कयोः <i>kayoh</i>	कयोः <i>kayoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pân. v. 3, 71). त्वयका *tvayakā*, By thee! instead of त्वया *tvayā*. युवकयोः *yuvakayoh*, Of you two! अस्माभिः *asmakābhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. i. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृश *driśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

इदृश् *īdriś*, इदृश *īdriśa*, इदृक्ष *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like ?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, ०शी, ०शं, *tādriśah*, *ī*, am. Similarly formed are मादृश *mādriśa*, त्वदृश *tvādriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>iyat</i> , so much,	} इयान् <i>iyān</i> , इयती <i>iyatī</i> , इयत् <i>iyat</i> .
कियत् <i>kiyat</i> , How much ?	

Note—On the declension of कति *kati*, How many ? तति *tati*, so many, and यति *yati*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काश्चित् *kāchit*, किञ्चित् *kimchit*, some one ; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काश्चन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, When ? कदाचित् *kadāchit*, कदाचन *kadāchana*, once ; क्व *kva*, Where ? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yah kah*, whosoever ; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद् यद्, *yo yah, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvandman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वद् *tvad*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अपर *avara*, west or posterior; 17. दक्षिण *dakshina*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakshina*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अपर *avara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakshinā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kās. 1. 1, 35); ग्रामयोरेतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sarvaḥ</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
A. सर्वं <i>sarvam</i>	सर्वौ <i>sarvau</i>	सर्वान् <i>sarvān</i>
I. सर्वेण <i>sarveṇa</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वैः <i>sarvaiḥ</i>
D. सर्वस्मै <i>sarvasmai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>
Ab. सर्वस्मात् <i>sarvasmāt</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>
G. सर्वस्य <i>sarvasya</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषां <i>sarveṣām</i>
L. सर्वस्मिन् <i>sarvasmin</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषु <i>sarveṣu</i>
V. सर्वे <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sarvā</i>	सर्वे <i>sarvā</i>	सर्वाः <i>sarvāḥ</i>
A. सर्वा <i>sarvā</i>	सर्वे <i>sarvā</i>	सर्वाः <i>sarvāḥ</i>
I. सर्वया <i>sarvayā</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभिः <i>sarvābhiḥ</i>
D. सर्वस्यै <i>sarvasyai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyāḥ</i>

Ab. सर्वस्याः <i>sarvasyāḥ</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyāḥ</i>
G. सर्वस्याः <i>sarvasyāḥ</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वासं <i>sarvāśam</i>
L. सर्वस्यां <i>sarvasyām</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वासु <i>sarvāsu</i>

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. A. V. सर्वे *sarvam*सर्वे *sarve*सर्वाणि *sarvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc. Voc. Sing. of the neuter:

Nom. Sing. अन्यः *anyāḥ*, masc.; अन्या *anyā*, fem.; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only:

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoḥ*; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayāḥ*, °या *-yā*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayāḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्वे *pūrva* to अंतरं *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. ए *e* or अः *aḥ*; in the Abl. Sing. स्मात् *smāt* or अत् *at*; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वेः *pūrvaḥ*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*A. पूर्वं *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrveṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoḥ*पूर्वेणां *pūrvēśām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoḥ*पूर्वेषु *pūrvēṣu*

§ 283. The following words may likewise take अः *aḥ* or ए *e* in the Nom. Plur. masc. (Pāṇ. 1. 1, 33.)

प्रथमः *prathamāḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamāḥ*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayāḥ*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya*;

तृतीयः *tritayāḥ*, three-fold; तृतीये *tritaye* or तृतीयाः *tritayāḥ*.

द्वयः *dvayāḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayāḥ*.

अल्पः *alpaḥ*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyair</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmat</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayor</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayor</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāman's are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. i. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. i. 1, 30). Likewise in Dvandvas; पूर्वापरानां *pūrvāparānām*, of former and later persons (Pāṇ. i. 1, 31), though in the Nom. Plur. these Dvandvas may take ए *e*; पूर्वापरे *pūrvāpare* or पूर्वापराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. i. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.

2. तत्र *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दानीं *dānīm*.

4. तात् *tāt*, with a locative meaning.
5. था *thā*, with a meaning of modality; likewise थं *tham* and थ *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me. अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *pūrvatah*, before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides. परितः *paritah*, all round. ग्रामतः *grāmatah*, from the village. अज्ञानतः *ajñānatah*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrá*, amongst men. तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrá*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानि *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानी *idānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhastāt*, below. उपरिष्ठात् *uparishṭāt*, above.

5. था *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vrithā*, vainly (?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or थ *tha*, in अथ *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣhiṇāhi*, in the South, or दक्षिणा *dakṣhiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttarā*. अंतरा *antarā* (or ०रं *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore. तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.
Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)
Ex. ददाति *dadāti*, he gives.
2. The *Ātmane-pada*, i. e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)
Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममगच्छति *grāmam agacchati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e. g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down.

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative,

are always conjugated in the *Âtmanepada*. हसति *hasati*, he laughs, is always *Parasmaipadin*, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Âtmanepada*; e. g. व्यतिहसन्ति *vyatihasanti*, they laugh at each other (Pân. 1. 3, 15, 1). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Âtmanepada*; and verbs like त्रायते *trâyate*, he protects, are *Âtmanepadin* (i. e. used in the *Âtmanepada*), though they govern an accusative; e. g. त्रायस्व मां *trâyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Âtmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive; e. g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी ॐ, to lead, is used as *Parasmaipada* in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as *Âtmanepada*, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e. g. *Âtm.* वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्ट *avardhishta*, *Âtm.* he grew. (Pân. 1. 3, 91.)

Others take the *Parasmaipada* or *Âtmanepada* according as they are compounded with certain prepositions; e. g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pân. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the *Parasmaipada* and *Âtmanepada*. Desideratives generally follow the *Pada* of the simple root (Pân. 1. 3, 62). Denominatives ending in आय *āya* have both forms (Pân. 1. 3, 90). The intensives have two forms: one in य *ya*, which is always *Âtmanepada*; the other without य *ya*, which is always *Parasmaipada*.

§ 289. The passive takes the terminations of the *Âtmanepada*, and prefixes य *ya* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the *Âtmanepada*.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Lat)	भवामि <i>bhavāmi</i>	भवे <i>bhave</i>
2. The Imperfect (Lañ)	अभवम् <i>abhavam</i>	अभवे <i>abhave</i>
3. The Optative (Liñ)	भवेयम् <i>bhaveyam</i>	भवेय <i>bhaveya</i>
4. The Imperative (Lot)	भवानि <i>bhavāni</i>	भवे <i>bhavai</i>

* Cf. *Siddhānta-Kaumudī*, ed. Tārānātha, vol. 11. p. 250. Colebrooke, *Grammar*, p. 337.

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPA DA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūve</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayām babhūva</i>	चोरयां चक्रे <i>chorayām chakre</i>
7. The First Aorist (Luñ)	अबोधियं <i>abodhisham</i>	अभविवि <i>abhavishi</i>
8. The Second Aorist (Luñ)	अभूव <i>abhūvam</i>	असिचे <i>asiche</i>
9. The Future (Lṛiṭ)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishye</i>
10. The Conditional (Lṛiñ)	अभविष्यं <i>abhavishyam</i>	अभविष्ये <i>abhavishye</i>
11. The Periphrastic Future (Luṭ)	भवितासि <i>bhavitāsi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Āsīr liñ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhavishīya</i>
13. The Subjunctive (Leṭ)	occurs in the Veda only.	

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 299).

3. The principal senses of the Optative are,

- Command; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i. e. go thou to the village.
- Wish; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
- Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhītyīya, uta tarkam adhītyīya*, Shall I study the Veda or shall I study logic?
- Supposition (*sambhāvana*); e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
- Condition; e.g. दण्डचेन भवेद्योके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स ज्ञामुयात् *yaḥ paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद्द्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmana let one give that to them not niggardly.
- It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न अहं यच्च *yach cha tvam evam kuryā na āhaddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निन्देरन्नाश्चर्यं *yat tādrishāḥ kṛishṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned; e.g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e.g. इच्छामि भवान्भुंक्तं *ichchhāmi bhavān bhukṭam*, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absolutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i. e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 299).
9. The Future, also called the Indefinite future; e. g. देवचेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmah*, if it rain, we shall sow rice. यावज्जीवनं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?
10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुवृष्टिचेदभविष्यत्तदा सुभिक्षमभविष्यत् *suṣṛiṣṭiś ched abhaviṣhyat tadā subhikṣham abhaviṣhyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 299).
11. The Periphrastic or Definite Future; e. g. अयोध्यां चः प्रयातासि *ayodhyām śvaḥ prayātsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राज् *bhrás*, भ्राज् *bhlás*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *truḍ*, लप् *lash* belong to the Bhû and Div classes; भ्राजते *bhrásate* or भ्राज्यते *bhráśyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-mah*, we search; अचिनुम *achi-nu-ma*, we searched. But the Past Participle चितः *chitah*, searched, or the Reduplicated Perfect चिच्युः *chichy-uh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in अ *a*.
- II. Bases which in the modified tenses end in any letter but अ *a*.

This second division is subdivided into,

- II *a*. Bases which insert नु *nu*, उ *u*, or नी *ni*, between the root and the terminations.
- II *b*. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भ्वादि *bhvâdi*, because the first verb in their lists is भू *bhû*, to be).
 - a*. अ *a* is added to the last letter of the root.
 - b*. The vowel of the root takes Guṇa, where possible (i. e. long or short *i*, *u*, *ri*, if final; short *i*, *u*, *ri*, *li*, if followed by one consonant).
 बुध् *budh*, to know; बोधति *bodh-a-ti*, he knows. भू *bhû*, to be; भवति *bhav-a-ti*, he is.

Note—The accent in verbs of the Bhû class was originally (as we know from the ancient Vedic language) on the radical vowel; hence Guṇa of that vowel.

Many derivative verbs,—such as causatives, भाषयति *bhāpayati*, he causes to be; desideratives, बुभूषति *bubhūshati*, he wishes to be, from भू *bhû*; intensives in the Âtmanepada, बेभिद्यते *bebhidhate*, he cuts much; and denominatives, लोहितायति *lohitāyati*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudâdi*, because the first root in their lists is तुद् *tud*, to strike).

- a*. अ *a* is added to the last letter of the root.
- b*. Before this अ *a*, final इ *i* and ई *ī* are changed to इय् *iy*.

उ <i>u</i> and ऊ <i>ū</i>	to उव् <i>uv</i> .
रि <i>ri</i>	to रिय् <i>riy</i> .
रि <i>ri</i>	to इरि <i>ir</i> (§ 110).

तुद् *tud*, to strike; तुदति *tud-a-ti*.

रि *ri*, to go; रियति *riy-a-ti*.

नू *nū*, to praise; नुवति *nuv-a-ti*.

मृ *mṛi*, to die; म्रियते *mriy-a-te*.

कृ *kṛi*, to scatter; किरति *kir-a-ti*.

Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never Guna of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

बन्ध् *nah*, to bind; नयति *nah-ya-ti*.

बुध् *budh*, to awake; बुध्यते *budh-ya-te*.

Note—The accent in verbs of the Div class is now on the radical vowel; but there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चूर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

दल् *dal*, to cut; दलयति *dāl-aya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ए *ri*, ल *li*, these vowels take Guna, while चूर् *rī* becomes ईर् *īr*.

स्निग् *ślish*, to embrace; स्नेषयति *ślesh-aya-ti*.

चूर् *chur*, to steal; चोरयति *chor-aya-ti*.

मृष् *mṛish*, to endure; मर्षयते *marsh-aya-te*.

कृत् *kṛit*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, and औ *rī*, take Vṛiddhi.

जि *jri*, to grow old; जाययति *jrāy-aya-ti*.

मी *mī*, to walk; माययति *māy-aya-ti*.

धृ *dhri*, to hold; धारयति *dhār-aya-ti*.

पृ *pṛī*, to fill; पारयति *pār-aya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. The accent was on the first अ *a* of अय *āya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नौ *nī*, strengthening of the vowels

of these syllables. This strengthening generally takes place by means of Guna, but नी *ní* is raised to ना *ná* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

Originally the accent fell on the strong terminations, and on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *ní*.

§ 298. This first subdivision comprises three classes:

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svâdi*, because the first root in their lists is सु *su*).

- a. नु *nu* is added to the last letter of the root, before strong terminations, नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanâdi*, because the first root in their lists is तन् *tan*).

- a. उ *u* is added to the last letter of the root, before strong terminations, ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-máh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kri*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them कृयादि *kryâdi*, because the first root in their lists is क्री *kri*).

- a. नी *ní* is added to the last letter of the root, before strong terminations, ना *ná* before weak terminations, न *na* before strong terminations beginning with vowels.

Ex. क्री *kri*, to buy; क्रीयामः *kri-ní-máh*, 1st pers. plur. Pres.

क्रीयामि *kri-ná-mi*, 1st pers. sing. Pres.

क्रीयन्ति *kri-n-ánti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes:

1. The Ad class (the second class with native grammarians, and called by them अदादि *adâdi*, because the first root in their lists is अद् *ad*, to eat).

- a. The terminations are added immediately to the last letter of the base;

and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and 'consonants with consonants, the phonetic rules explained above (§§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa, where possible (§ 296, 1, 6).

Ex. लिङ् *lih*, to lick; लिङ्गः *lih-máh*, we lick.

लेङ् *léh-mi*, I lick.

लेषि *lek-shi*, thou lickest (§ 127).

लीट् *līṭha*, you lick (§ 128).

अलेट् *aleṭ*, thou lickedst (§ 128).

The intensive verbs, conjugated in the Parasmaipada, follow this class.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyádi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice; जुहुमः *ju-hu-máh*, we sacrifice.

जुहोमि *ju-hó-mi*, I sacrifice. (Pâṇ. VI. 1, 192.)

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhádi*, because the first root in their lists is रुप् *rudh*, रुधति *runaddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न् *na*.

Ex. युज् *yuj*, to join; युज्मः *yu-ñ-j-máh*, we join.

युजन्मि *yu-ná-j-mi*, I join.

First Division.

Bhû class, with native grammarians,		Bhvâdi, I class.
Tud class,	— —	Tudâdi, VI class.
Div class,	— —	Divâdi, IV class.
Chur class,	— —	Churâdi, X class.

Second Division.

Su. class, with native grammarians,		Svâdi, V class.
Tan class,	— —	Tanâdi, VIII class.
Krî class,	— —	Kryâdi, IX class.
Ad class,	— —	Adâdi, II class.
Hu class,	— —	Juhotyâdi, III class.
Rudh class,	— —	Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bodhāmi*; Imperfect अबोधं *ābodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. vi. 1, 90.)

अ *a* with अ *a*, or आ *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with र् *ri*, or र्त् *rt*, = अर् *ār*.

From अर्च *arch*, अर्चति *archati*, he praises, अर्चत् *ārchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *aikshata*, he saw.

From उन्द् *und*, उन्नति *unatti*, he wets, औन्नत् *aunat*, he wetted.

From च्च *ri*, च्चति *richchhati*, he goes, अर्चत् *ārchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pāṇ. vi. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pân. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्ध् *spardh*, to strive, = पस्पर्ध् *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

च्युत् *śchyut*, to drop, = चुच्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *dudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधी *dadhau*.

गे *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *śasau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. 1, 17.

Root.	1st Pers. Sing. Redupl. Perf.	Weak Form*.	Weakest Form†.
यज् <i>yaj</i> = इयान् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	ईज् <i>īj</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच <i>uvācha</i> , to speak.	उच् <i>ūch</i> .	(उच् <i>uch</i> .)	
वद् <i>vad</i> = उवाद <i>uvāda</i> , to say.	उद् <i>ūd</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप <i>uvāpa</i> , to sow.	उप् <i>ūp</i> .	(उप् <i>up</i> .)	
वञ् <i>vaś</i> = उवाञ् <i>uvāśa</i> , to wish.	उञ् <i>ūś</i> .	(उञ् <i>uś</i> .)	
वस् <i>vas</i> = उवास <i>uvāsa</i> , to dwell.	उस् <i>ūs</i> .	(उस् <i>us</i> .)	
वह् <i>vah</i> = उवाह <i>uvāha</i> , to carry.	उह् <i>ūh</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> ‡ = उवाय <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उव् <i>ūv</i> .	(उ व्.)	
व्यच् <i>vyach</i> = विव्याच <i>vivyācha</i> , to surround.	विविच् <i>vivich</i> .	(विच् <i>vich</i> .)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyādha</i> , to strike.	विविध् <i>vividh</i> .	(विध् <i>vidh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathe</i> (Pāṇ. VII. 4, 68).	विव्यथ् <i>vivyath</i> .	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्याप <i>sushvāpa</i> , to sleep.	सुषुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
स्रि <i>śvi</i> = सुज्ञाव <i>śuśāva</i> , to swell ¶.	शुशू <i>śuśū</i> .	(शू <i>śū</i> .)	
व्ये <i>vye</i> = विव्याय <i>vivyāya</i> , to cover.	विवी <i>vivī</i> .	(वी <i>vī</i> .)	
ज्या <i>jyā</i> = जिज्यौ <i>jijyau</i> , to grow old.	जिजी <i>jijī</i> .	(जी <i>jī</i> .)	
ह्वे <i>hve</i> = जुहाव <i>juhāva</i> , to call (Pāṇ. VI. 1, 33).	जुहू <i>juhū</i> .	(हू <i>hū</i> .)	
प्याय् <i>pyāy</i> = पिप्ये <i>pipye</i> , to grow fat (Pāṇ. VI. 1, 29).	पिपी <i>pipī</i> .	(पी <i>pī</i> .)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jagrih</i> .	(गृह् <i>grih</i> .)	

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *ā*.

अद् *ad*, to eat, = आद् *ād*.

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *ān*.

अर्च् *arch* = आनर्च् *ānarch*. (Also अञ् *aś* (Su), आनञ्जे *ānaśe*.) Pāṇ. VII. 4, 72.

§ 314. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pāṇ. VI. 1, 40).

|| Pāṇ. VI. 1, 38, 39.

¶ Or शिञ्जाय *śiśvāya* (Pāṇ. VI. 1, 30).

इश् *ish* = ईषतुः *ish-atuh*, they two have gone.

= इषेय *iy-esh-a* (Guna), I have gone.

उक्ख *ukh* = ऊक्षतुः *úkh-atuh*, they two have withered.

= उवोक्ष *uv-okh-a* (Guna), I have withered.

§ 315. The root चृ *ri* forms the base of the reduplicated perfect as चार् *ár*. Other roots beginning with चृ *ri* prefix चान् *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = चानृज् *án-rij*.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *rl*, whether final or medial, are represented in reduplication by च *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *rl* (they do not occur as medial) are represented in reduplication by इ *i*.

Reduplicated Perfect.	Hu Class. Present, &c.
भृ <i>bhri</i> , to bear, = बभार <i>babhára</i> .	भृ <i>bhri</i> = बिभर्ति <i>bibharti</i> .
सृ <i>sri</i> , to go, = ससार <i>sasára</i> .	सृ <i>sri</i> = सिसर्ति <i>sisarti</i> .
हृ <i>hri</i> , to take, = जहार <i>jahára</i> .	हृ <i>hri</i> = जिहर्ति <i>jiharti</i> .

The root चृ *ri*, to go, forms इयर्ति *iy-arti*; पू *pri*, to fill, पिप्यर्ति *piparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guna in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nenekti*, नेनेक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vevekti*; विष् *vish*, to pervade, वेवेष्टि *veveshti*.

§ 318. The two verbs मा *má*, to measure, and हा *há*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *má*, मिमीते *mimíte*; हा *há*, जिहीते *jihíte*.

§ 319. Certain roots change their initial consonant if they are reduplicated. हन् *han*, to kill, जघान् *jaghána*. Likewise in the desiderative जिघांसति *jighámsati*, and the intensive जंघन्यते *janghanyate*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jigháya*. Likewise in the desiderative जिघीषति *jighíshati*, and the intensive जेघीयते *jeghíyate*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jigíshati*; but not in the intensive, which is always जेजीयते *jejityate*. (Pân. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechíyate* only. (Pân. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for the special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take **अ a** (First Division), or **नु nu**, **उ u**, **नी ní** (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking **आथे áthe** as the termination of the 2nd pers. dual Âtm., and learning that the **आ á** of **आथे áthe** is changed to **इ i** after bases in **अ a** (Pân. VII. 2, 81), it is simpler to take **इथे ithe** as the termination in the First Division; but still simpler to commit to memory such forms as **बोधेथे bodhethe**, **द्विषाथे dvisháthe**, **मिमाथे mimáthe**, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhú, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPA DA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि ami	न् न	इयं iyam	अनि ani	इ i	इ i	इय iya	ए e
2. सि si	: ह	इः iḥ	— *	से se	थाः tháh	इथाः itháh	स्व sva
3. ति ti	त् t	इत् it	तु tu*	ते te	त ta	इत ita	तां tām
1. अवः avah	अव ava	इय ion	अव ava	अवहे avahe	अवहि avahi	इवहि ivahi	अवहै avahai
2. थः thah	तं tam	इतं itam	तं tam	इथे ithe	इथां ithām	इथायां iyáthām	इथां ithām
3. तः tah	तां tām	इतां itām	तां tām	इते ite	इतां itām	इयातां iyáitām	इतां itām
1. अमः amah	अम ama	इम ima	अम ama	अमहे amahē	अमहि amahi	इमहि imahi	अमहै amahai
2. थ tha	त ta	इत ita	त ta	ध्वे dhve	ध्वं dhvam	इध्वं idhvam	ध्वं dhvam
3. न्ति nti	न् न	इयुः iyuh	नु ntū	ने nte	न nta	इरन् iran	नां ntām

* In the second and third persons तात् tāt may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛī, Ad, Hu, and Rudh Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	इय <i>īya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	: <i>ḥ</i>	याः <i>yāḥ</i>	हि <i>hi</i> *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	इत <i>īta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>vahi</i>	इवहि <i>īvahi</i>	आवहे <i>āvahai</i>
2. थः <i>thāḥ</i>	तं <i>taṁ</i>	यातं <i>yātāṁ</i>	तं <i>taṁ</i>	आथे <i>āthe</i>	आथां <i>āthāṁ</i>	इयाथां <i>īyāthāṁ</i>	आथां <i>āthāṁ</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	इयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>īmahi</i>	आमहे <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>īdhvam</i>	ध्वं <i>dhvam</i>
3. अन्ति <i>anti</i> †	अन् <i>an</i> ‡	युः <i>yuh</i>	अन्तु <i>antu</i>	अते <i>ate</i>	अत <i>ata</i>	इरन् <i>iran</i>	अतां <i>atām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

* The Su and Tan classes take no termination, except when उः is preceded by a conjunct consonant.

† Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati*.

‡ Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *a*, and after द्विष् *drish*, to hate. (Pāṇ. III. 4, 109—112.)

|| Hu class and reduplicated bases take अन्तु *antu*.

PARASMAIPADA.
Present.

Root.	VERBAL BASE.	अभि ami	सि si	ति ti	अवः avah	यः thah	तः tah	अमः amah	य tha	न्ति nti
भू bhū	भव bhava	भवसि bhavasi	भवति bhavati	भवति bhavati	भवः bhavāvah	भवः bhavathah	भवतः bhavatah	भवामः bhavāmah	भव bhavatha	भवन्ति bhavanti
तुद् tud	तुद tuda	तुदसि tudasi	तुदति tudati	तुदति tudati	तुदावः tudāvah	तुदयः tudathah	तुदतः tudatah	तुदामः tudāmah	तुदय tudatha	तुदन्ति tudanti
दि div	दीव्य divya	दीव्यसि divyasi	दीव्यति divyati	दीव्यति divyati	दीव्यावः divyāvah	दीव्ययः divyathah	दीव्यतः divyatah	दीव्यामः divyāmah	दीव्यय divyatha	दीव्यन्ति divyanti
चुर chur	चोरय choraya	चोरयसि chorayasi	चोरयति chorayati	चोरयति chorayati	चोरयावः chorayāvah	चोरययः chorayathah	चोरयतः chorayatah	चोरयामः chorayāmah	चोरयय chorayatha	चोरयन्ति chorayanti
	Second Division.	नि mi	सि si	ति ti	वः vah	यः thah	तः tah	मः mah	य tha	न्ति anti
सु su	सुनु sunu suno	सुनोपि sunoshi	सुनोति sunoti	सुनोति sunoti	सुनुवः ¹ sunuvah	सुनुयः sunuthah	सुनुतः sunutah	सुनुमः ² sunumah	सुनुय sunutha	सुनुन्ति sunvanti
तन् tan	तनु tanu tano	तनोपि tanoshi	तनोति tanoti	तनोति tanoti	तनुवः ³ tanuvah	तनुयः tanuthah	तनुतः tanutah	तनुमः ⁴ tanumah	तनुय tanutha	तनुन्ति tanvanti
क्री kri	क्रीणी krīṇī krīṇā krīṇ	क्रीणासि krīṇāsi	क्रीणाति krīṇāti	क्रीणाति krīṇāti	क्रीणीवः krīṇīvah	क्रीणीयः krīṇīthah	क्रीणीतः krīṇītah	क्रीणीमः krīṇīmah	क्रीणीय krīṇītha	क्रीणीन्ति krīṇanti
अद् ad	अद् अद् ad ad	अत्ति atsi	अत्ति atti	अत्ति atti	अद्वः advah	अद्वयः atthah	अद्वतः atthah	अद्वमः admah	अद्वय attha	अद्वन्ति adanti
हु hu	हुहु juhu juho	हुहोपि juhoshi	हुहोति juhoti	हुहोति juhoti	हुहुवः juhuvah	हुहुयः juhuthah	हुहुतः juhutah	हुहुमः juhumah	हुहुय juhutha	हुहुन्ति ⁵ juhvati
रुद् rudh	रुन्ध rundh runadh	रुन्धसि runāsi	रुन्धति runāti	रुन्धति runāti	रुन्धवः rundhvah	रुन्धयः runddhah	रुन्धतः runddhah	रुन्धमः rundhmah	रुन्धय runddha	रुन्धन्ति rundhanti

¹ Or सुनुवः sunuvah.

² Or सुनुमः sunumah.

³ Or तनुवः tanuvah.

⁴ Or तनुमः tanumah.

⁵ See § 321, note t.

PARASMAIPADA.
Imperfect.

Root.	Verbal Base.	म m	: h	इ t	अव ava	तं tam	तां tām	अमा ama	ता ta	न् n
भू bhū	भव bhava	अभवः abhavaḥ	अभवत् abhavat	अभवाव abhavāva	अभवति abhavatam	अभवती abhavatām	अभवता abhavata	अभवाम abhavāma	अभवत abhavata	अभवन् abhavan
तुह् tud	तुद tuda	अतुदः atudaḥ	अतुदत् atudat	अतुदाव atudāva	अतुदति atudatam	अतुदती atudatām	अतुदता atudata	अतुदाम atudāma	अतुदत atudata	अतुदन् atudan
दिप् div	दीव्य divya	अदीव्यः adivyaḥ	अदीव्यत् adivyat	अदीव्याव adivyaāva	अदीव्यति adivyatam	अदीव्यती adivyatām	अदीव्यता adivyata	अदीव्याम adivyaāma	अदीव्यत adivyata	अदीव्यन् adivyan
चुर् chur	चोरय chōraya	अचोरयः achorayaḥ	अचोरयत् achorayat	अचोरयाव achorayaāva	अचोरयति achorayatam	अचोरयती achorayatām	अचोरयता achorayata	अचोरयाम achorayaāma	अचोरयत achorayata	अचोरयन् achorayan
	Second Division.	अं am	: h	त् t	व va	तं tam	तां tām	न ma	ता ta	न् an
सु su	सुनु सुनो sunu suno	असुनवः asunavaḥ	असुनोत् asunot	असुनुव ¹ asunuva	असुनुते asunutam	असुनुती asunutām	असुनुता asunuta	असुनुम ² asunuma	असुनुत asunuta	असुन्यन् asunyan
तन् tan	तनु तनो tanu tano	अतनवः atanavaḥ	अतनोत् atanot	अतनुव ³ atanuva	अतनुते atanutam	अतनुती atanutām	अतनुता atanuta	अतनुम ⁴ atanuma	अतनुत atanuta	अतन्यन् atanyan
क्री krī	क्रीणी क्रीणा क्रीष् krīṇī krīṇā krīṣ	अक्रीणाः akrīṇāḥ	अक्रीणात् akrīṇāt	अक्रीणीव akrīṇīva	अक्रीणीते akrīṇītam	अक्रीणीती akrīṇītām	अक्रीणीता akrīṇīta	अक्रीणीम akrīṇīma	अक्रीणीत akrīṇīta	अक्रीण्यन् akrīṇyan
अद् ad	अद् अद् ad ad	आदः ⁵ ādaḥ	आदत् ādat	आद्व ādva	आद्वते ādtam	आद्वती ādtām	आद्वता ādta	आद्वम ādma	आद्वत ādta	आद्वन् ādan
हु hu	जुहु जुहो juhu juho	अजुहवः ajuhavaḥ	अजुहोत् ajuhot	अजुहुव ajuhuva	अजुहुते ajuhutam	अजुहुती ajuhutām	अजुहुता ajuhuta	अजुहुम ajuhuma	अजुहुत ajuhuta	अजुह्युः ⁶ ajuhavyuḥ
रुप् rudh	रुण् रुणध runḥ runadh	अरुणवः arunavaḥ	अरुणत् arunat	अरुण्व arundhva	अरुण्वते arundhutam	अरुण्वती arundhātām	अरुण्वता arunddha	अरुण्वम arundhma	अरुण्वत arunddha	अरुण्वन् arundhan

¹ Or असुन्य asunva. ² Or असुम asunma. ³ Or अतन्य atanova. ⁴ Or अतम atanna. ⁵ See § 301. ⁶ See § 321, note 1. ⁷ Or अरुणः aruṇaḥ, §§ 114, 132.

Root.	VERBAL BASE.	PARASMAIPADA. Optative.									
First Division.		इयं iyam	इः iḥ	इत् it	इव iva	इत्तं itam	इत्तां itām	इम ima	इत् ita	इयुः iyuh	
भू bhū	भव bhava	भवेयं bhaveyam	भवेः bhaveḥ	भवेत् bhavet	भवेव bhaveva	भवेतां bhavetaṁ	भवेतां bhavetaṁ	भवेम bhavema	भवेता bhaveta	भवेयुः bhaveyuh	
तुद् tud	तुदे tuda	तुदेयं tudeyam	तुदेः tudeḥ	तुदेत् tudet	तुदेव tudeva	तुदेतां tudetaṁ	तुदेतां tudetaṁ	तुदेम tudema	तुदेता tudeta	तुदेयुः tudeyuh	
दीव्य divy	दीव्य divya	दीव्येयं divyeyam	दीव्येः divyeḥ	दीव्येत् divyet	दीव्येव divyeva	दीव्येतां divyetaṁ	दीव्येतां divyetaṁ	दीव्येम divyema	दीव्येता divyeta	दीव्येयुः divyeyuh	
चुर chur	चोरय choraya	चोरयेयं chorayeyam	चोरयेः chorayeḥ	चोरयेत् chorayet	चोरयेव chorayeva	चोरयेतां chorayetaṁ	चोरयेतां chorayetaṁ	चोरयेम chorayema	चोरयेता chorayeta	चोरयेयुः chorayeyuh	
Second Division.		यां yām	याः yāḥ	यात् yāt	याव yāva	यात्तं yātām	यात्तां yātām	याम yāma	यात् yāta	युः yuh	
सु su	सुनु sunu	सुनुयां sunuyām	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातां sunuyātām	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात्ता sunuyāta	सुनुयुः sunuyuh	
तन् tan	तनु tanu	तनुयां tanuyām	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातां tanuyātām	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात्ता tanuyāta	तनुयुः tanuyuh	
क्री krī	क्रीणी krīṇī	क्रीणीयां krīṇīyām	क्रीणीयाः krīṇīyāḥ	क्रीणीयात् krīṇīyāt	क्रीणीयाव krīṇīyāva	क्रीणीयातां krīṇīyātām	क्रीणीयातां krīṇīyātām	क्रीणीयाम krīṇīyāma	क्रीणीयात्ता krīṇīyāta	क्रीणीयुः krīṇīyuh	
अद् ad	अद्य ad	अद्यां adyām	अद्याः adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातां adyātām	अद्यातां adyātām	अद्याम adyāma	अद्यात्ता adyāta	अद्युः adyuh	
हु hu	जुहु juhū	जुहुयां juhuyām	जुहुयाः juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातां juhuyātām	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात्ता juhuyāta	जुहुयुः juhuyuh	
रुद् rudh	रुन्ध rundh	रुन्ध्यां rundhyām	रुन्ध्याः rundhyāḥ	रुन्ध्यात् rundhyāt	रुन्ध्याव rundhyāva	रुन्ध्यातां rundhyātām	रुन्ध्यातां rundhyātām	रुन्ध्याम rundhyāma	रुन्ध्यात्ता rundhyāta	रुन्ध्युः rundhyuh	

[illegible]

Â T M A N E P A D A.
Imperfect.

ROOT.	VERBAL BASE.	इ i	या: tháh	त ta	अयहि avahi	इयां ithám	इतां itám	अनहि amahi	भ्यं dhvam	नत nta
भू bhú	भव bhava	अभवे abhave	अभवायाः abhavatháh	अभवात abhavata	अभवायहि abhavávahi	अभवेयां abhavethám	अभवेतां abhavelám	अभवानहि abhavámahi	अभवभ्यं abhavadhvam	अभवन्त अभवन्ता abhavanta
तुद् tud	तुद tuda	अतुदे atude	अतुदयाः atudatháh	अतुदत atudata	अतुदायहि atudávahi	अतुदेयां atudethám	अतुदेतां atudetám	अतुदानहि atudámahi	अतुदभ्यं atudadhvam	अतुदन्त अतुदन्ता atudanta
दिव् dív	दीव्य dīva	अदीव्ये adīvye	अदीव्यायाः adīvyatháh	अदीव्यत adīvyata	अदीव्यायहि adīvyávahi	अदीव्येयां adīvyethám	अदीव्येतां adīvyetám	अदीव्यानहि adīvyámahi	अदीव्यभ्यं adīvyadhvam	अदीव्यन्त अदीव्यन्ता adīvyanta
चुर् chur	चोरय choraya	अचोरये achoraye	अचोरययाः achorayatháh	अचोरयत achorayata	अचोरयायहि achorayávahi	अचोरयेयां achorayethám	अचोरयेतां achorayetám	अचोरयानहि achorayámahi	अचोरयभ्यं achorayadhvam	अचोरयन्त अचोरयन्ता achorayanta
	Second Division.	इ i	या: tháh	त ta	यहि vahi	यायां áthám	यातां átám	नहि mahi	भ्यं dhvam	नत ata
सु su	सुनु sunu	असुन्वि asunvi	असुनुयाः asunutháh	असुनुत asunuta	असुनुयहि asunuvahi	असुनुयायां asunuváthám	असुनुयातां asunvátám	असुनुमहि asunumahi	असुनुभ्यं asunudhvam	असुनुन्त असुनुन्ता asunvata
तन् tan	तनु tanu	अतन्वि atanvi	अतनुयाः atanutháh	अतनुत atanuta	अतनुयहि atanuvahi	अतनुयायां atanuváthám	अतनुयातां atanvátám	अतनुमहि atanumahi	अतनुभ्यं atanudhvam	अतनुन्त अतनुन्ता atanvata
क्री क्रीष् क्रीन्	क्रीणी क्रीणी	अक्रीणि akrīṇi	अक्रीणीयाः akrīṇítháh	अक्रीणीत akrīṇíta	अक्रीणीयहि akrīṇívahi	अक्रीणीयायां akrīṇíváthám	अक्रीणीयातां akrīṇátám	अक्रीणीमहि akrīṇímahi	अक्रीणीभ्यं akrīṇídhvam	अक्रीणीन्त अक्रीणीन्ता akrīṇata
अद् ad	अद् ad	अदि ádi	आत्याः átháh	आत áta	आयहि ádvahi	आदायां ádátthám	आदातां ádátám	आमहि ádmahi	आद्भ्यं áddhvam	आदन्त आदन्ता ádata
हु hu	जुहु juhu	अजुदि ajuhvi	अजुदुयाः ajuhutháh	अजुहुत ajuhuta	अजुदुयहि ajuhuvahi	अजुदुयायां ajuhuváthám	अजुदुयातां ajuhvátám	अजुदुमहि ajuhumahi	अजुदुभ्यं ajuhudhvam	अजुदुन्त अजुदुन्ता ajuhvata
रुध् rudh	रुध् rudh	अरुधि arundhi	अरुद्धाः arunddháh	अरुद्धा arunddha	अरुद्धयहि arunddhvahi	अरुद्धायायां arunddháváthám	अरुद्धायातां arunddhátám	अरुद्धमहि arundhmahi	अरुद्धभ्यं arundddhvam	अरुद्धन्त अरुद्धन्ता arundhata

ÂTMANEPA DA.
Optative.

ROOT.	VERBAL BASE.	इय iya	इथाः ithāḥ	इत ita	इवहि ivahi	इयाथां iyāthām	इयातां iyātām	इमहि imahi	इध्वं idhvam	इरन् iran
भू bhū	भव bhava	भवेय bhaveya	भवेथाः bhavethāḥ	भवेत bhaveta	भवेवहि bhavevahi	भवेयाथां bhaveyāthām	भवेयातां bhaveyātām	भवेमहि bhavemahi	भवेध्वं bhavedhvam	भवेरन् bhaveran
तुद tud	तुद tuda	तुदेय tudeya	तुदेथाः tudetḥāḥ	तुदेत tudeta	तुदेवहि tudevahi	तुदेयाथां tudeyāthām	तुदेयातां tudeyātām	तुदेमहि tudemahi	तुदेध्वं tudedhvam	तुदेरन् tuderan
दिव् div	दीप्य divya	दीव्येय divyeya	दीव्येथाः divyethāḥ	दीव्येत divyeta	दीव्येवहि divyevahi	दीव्येयाथां divyeyāthām	दीव्येयातां divyeyātām	दीव्येमहि divyemahi	दीव्येध्वं divyedhvam	दीव्येरन् divyeran
चुर chur	चोरय choraya	चोरयेय chorayeya	चोरयेथाः chorayethāḥ	चोरयेत chorayeta	चोरयेवहि chorayevahi	चोरयेयाथां chorayeyāthām	चोरयेयातां chorayeyātām	चोरयेमहि chorayemahi	चोरयेध्वं chorayedhvam	चोरयेरन् chorayeran
	Second Division.	ईय iya	ईथाः ithāḥ	ईत ita	ईवहि ivahi	ईयाथां iyāthām	ईयातां iyātām	ईमहि imahi	ईध्वं idhvam	ईरन् iran
सु su	सुन्वी sunu	सुन्वीय sunvīya	सुन्वीथाः sunvīthāḥ	सुन्वीत sunvīta	सुन्वीवहि sunvīvahi	सुन्वीयाथां sunvīyāthām	सुन्वीयातां sunvīyātām	सुन्वीमहि sunvīmahi	सुन्वीध्वं sunvīdhvam	सुन्वीरन् sunvīran
तन् tan	तन्वी tanu	तन्वीय tanvīya	तन्वीथाः tanvīthāḥ	तन्वीत tanvīta	तन्वीवहि tanvīvahi	तन्वीयाथां tanvīyāthām	तन्वीयातां tanvīyātām	तन्वीमहि tanvīmahi	तन्वीध्वं tanvīdhvam	तन्वीरन् tanvīran
क्री krī	क्रीणी krīṇī	क्रीणीय krīṇīya	क्रीणीथाः krīṇīthāḥ	क्रीणीत krīṇīta	क्रीणीवहि krīṇīvahi	क्रीणीयाथां krīṇīyāthām	क्रीणीयातां krīṇīyātām	क्रीणीमहि krīṇīmahi	क्रीणीध्वं krīṇīdhvam	क्रीणीरन् krīṇīran
अद् ad	अदी adu	अदीय adīya	अदीथाः adīthāḥ	अदीत adīta	अदीवहि adīvahi	अदीयाथां adīyāthām	अदीयातां adīyātām	अदीमहि adīmahi	अदीध्वं adīdhvam	अदीरन् adīran
हु hu	जुह्वी juhu	जुह्वीय juhuvīya	जुह्वीथाः juhuvīthāḥ	जुह्वीत juhuvīta	जुह्वीवहि juhuvīvahi	जुह्वीयाथां juhuvīyāthām	जुह्वीयातां juhuvīyātām	जुह्वीमहि juhuvīmahi	जुह्वीध्वं juhuvīdhvam	जुह्वीरन् juhuvīran
रुप् rudh	रुन्धी rudh	रुन्धीय rundhīya	रुन्धीथाः rundhīthāḥ	रुन्धीत rundhīta	रुन्धीवहि rundhīvahi	रुन्धीयाथां rundhīyāthām	रुन्धीयातां rundhīyātām	रुन्धीमहि rundhīmahi	रुन्धीध्वं rundhīdhvam	रुन्धीरन् rundhīran

Â T M A N E P A D A.
Imperative.

Root.	VERBAL BASE.	Â T M A N E P A D A. Imperative.									
	First Division.	र e	स sva	तां tām	अवहै avahai	इत्तां ithām	इत्तां itām	अमहै amahai	अं dhvam	न्तां ntām	
भू bhū	भव bhava	भवे bhavai	भवस bhavasva	भवतां bhavatām	भवावहै bhavāvahai	भवेयां bhavethām	भवेतां bhavetām	भवामहै bhavāmahai	भवध्वं bhavadhvam	भवेतां bhavantām	
तुद् tuda	तुदा tuda	तुदे tudai	तुदस tudasva	तुदतां tudatām	तुदावहै tudāvahai	तुदेयां tudelthām	तुदेतां tudetām	तुदामहै tudāmahai	तुदध्वं tudadhvam	तुदेतां tudentām	
दीव् div	दीव्य divya	दीये divyai	दीव्यस divyasva	दीव्यतां divyatām	दीव्यावहै divyāvahai	दीव्येयां divyethām	दीव्येतां divyetām	दीव्यामहै divyāmahai	दीव्यध्वं divyadhvam	दीव्येतां divyantām	
चुर chur	चोरय choraya	चोरये chorayai	चोरयस chorayasva	चोरयतां chorayatām	चोरयावहै chorayāvahai	चोरयेयां chorayethām	चोरयेतां chorayetām	चोरयामहै chorayāmahai	चोरयध्वं chorayadhvam	चोरयेतां chorayantām	
	Second Division.	रे ai	स sva	तां tām	आवहै avahai	आयां āthām	आतां ātām	आमहै amahai	अं dhvam	अतां atām	
सु su	सुनु sunu	सुनवे sunavai	सुनुष्य sunushva	सुनुतां sunutām	सुनवावहै sunavāvahai	सुनवायां sunvāthām	सुनवातां sunvatām	सुनवामहै sunavāmahai	सुनुध्वं sunudhvam	सुनुतां sunvatām	
तन् tan	तनु tanu	तनवे tanavai	तनुष्य tanushva	तनुतां tanutām	तनवावहै tanavāvahai	तनवायां tanvāthām	तनवातां tanvatām	तनवामहै tanavāmahai	तनुध्वं tanudhvam	तनुतां tanvatām	
क्री kri	क्रीणी krīṇī	क्रीणी krīṇai	क्रीणीष्य krīṇīshva	क्रीणीतां krīṇītām	क्रीणावहै krīṇāvahai	क्रीणायां krīṇāthām	क्रीणातां krīṇātām	क्रीणामहै krīṇāmahai	क्रीणीध्वं krīṇīdhvam	क्रीणीतां krīṇātām	
अद् ad	अद ad	अदे adai	अस atsva	असां attām	अदावहै adāvahai	अदायां adāthām	अदातां adatām	अदामहै adāmahai	असुं addhvam	अदातां adatām	
हु hu	जुहु juhu	जुहवे juhavai	जुहुष्य juhushva	जुहुतां juhutām	जुहावहै juhāvahai	जुहायां juhvāthām	जुहातां juhvatām	जुहवामहै juhavāmahai	जुहुध्वं juhudhvam	जुहुतां juhvatām	
रुध् rudh	रुन्ध rundh	रुन्धवे runadhai	रुन्धस runtsva	रुन्धतां runddhām	रुन्धावहै runadhāvahai	रुन्धायां rundhāthām	रुन्धातां rundhatām	रुन्धामहै runadhāmahai	रुन्धध्वं runddhvam	रुन्धातां rundhatām	

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ní*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *aya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§§ 302–319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *ā*: such as ईद् *īd*, to praise; एध् *edh*, to grow; इण् *indh*, to light; उण् *und*, to wet. रुच् *richchh* and ऊर्णु *ūrṇu* are excepted.
2. Polysyllabic roots, such as चकास् *chakās*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *ās*, to sit down (Pân. III. 1, 37), कास् *kās*, to cough (Pân. III. 1, 35); also काञ् *kāś*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pân. III. 1, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayām*), ह्री *hrī* (जिह्रयां *jihrayām*), भृ *bhri* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pân. III. 1, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *ūrṇunāva* as its Perfect.

रुच् *richchh*, to fail, although ending in two consonants, forms only आनर्च *ānarchchha*.

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इथ <i>itha</i>	इथे <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>

DUAL.	
1. इव <i>iva</i>	इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>	आथे <i>âthe</i>
3. अतुः <i>atuh</i>	आते <i>âte</i>
PLURAL.	
1. इम <i>ima</i>	इमहे <i>imahe</i>
2. अ <i>a</i>	इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by a consonant.

भिद् *bhid*, बिभेद् *bibhed-a*, बिभेदिय *bibhed-itha*, बिभेद् *bibhed-a*.

बुध् *budh*, बुबोध *bubodh-a*, बुबोधिय *bubodh-itha*, बुबोध *bubodh-a*.

But जीव् *jītv*, a long medial vowel not being liable to Guṇa, forms निजीव *jijītv-a*, निजीविय *jijītv-itha*, निजीव *jijītv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nināy-a* or निनय *ninay-a*, निनयिय *ninay-itha*, निनाय *nināy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान *jaghān-a* or जघन *jaghan-a*, जघनिय *jaghan-itha*, जघान *jaghān-a*.

Note—If the second person singular Parasmaipada is formed by थ् *tha*, the accent falls on the root; if with इथ् *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *viveja*, but विविजिय *vivijitha*. (Pāṇ. I. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed:

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with प् *p*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pân. vi. 4, 120, 121.)

पच् *pach*, पपक्च *papaktha*, but पेचिथ *pechitha*, पेचिम *pechima*, पेचुः *pechuh*.
तन् *tan*, तेनिथ *tenitha*, तेनिम *tenima*, तेनुः *tenuh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uvāha*, ऊहिम *ūhima*.

वच् *vach*, उवाच *uvācha*, ऊचुः *ūchuh*.

Note—The roots तृ *tr̥*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रप् *śrath* (Pân. vi. 4, 122), and राध् *rādh*, in the sense 'of killing' (123), from their Reduplicated Perfect like पत् *pat*. The roots जृ *jr̥*, भ्रम् *bhram*, and त्रस् *tras* (124), may do so optionally; and likewise फण् *phaṇ*, राज् *rāj*, भ्राज् *bhrāj*, भ्राज् *bhrás*, भृज् *bhṛas*, स्यम् *syam*, स्वन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pân. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmatuh*.

हन् *han*, जघ्नतुः *jaghnatuh*.

खन् *khan*, चक्षतुः *chakhnatuh*.

घस् *ghas*, जक्षतुः *jakshatuh*.

4. Roots ending in consonants preceded by a nasal (Pân. i. 2, 5), such as मन्च् *manth*, संस् *sraṁs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: नमंयतुः *mamanthatuh*; ससंसे *sasraṁse*.

5. The verbs श्रन्च् *śranth*, ग्रन्च् *granth*, दम्ब् *dambh*, and स्वांज् *svañj*, however, may be weakened, and form श्रेयतुः *śrethatuh*, ग्रेयतुः *grethatuh*, देभतुः *debhatuh*, सस्वजे *sasvaje* (loss of nasal and *e*, cf. Pân. i. 2, 6, v.). But according to some grammarians the forms श्रश्चंयतुः *śaśranthatuh* &c. are more correct.

§ 329. Roots ending in चा *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pân. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in चा *ā*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmai.

दा *dā*, ददौ *dad-au*, ददिव *dad-iva*, ददयुः *dad-athuh*, ददिरे *dad-ire*.

म्लै *mlai*, मम्लौ *maml-au*, मम्लिव *maml-iva*, मम्लयुः *maml-athuh*, मम्लिरे *maml-ire*.

Except ये *ye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, उ *u*, रि *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

* शस् हिंसायामिति केचित् केचित्तु शश मुतगताविति । Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar* *.

Roots ending in उ *u*, ऊ *ū*, change these vowels always into उव् *uv*.

Most roots ending in च् *ṛi*, change the vowel to अर् *ar* (Pāṇ. VII. 4, 11).
गृ *grī*, जगरतुः *jagaratuh* †.

नी *nī*, निन्यिष *niny-iva*, we two have led.

सि *śri*, सिन्यिष *śisriy-iva*, we two have gone.

कृ *kṛi*, चक्रयुः *chakr-athuh*, you two have done.

स्तृ *strī*, तस्तयुः *tastar-athuh*, you two have spread.

यु *yu*, युयुवयुः *yuyuv-athuh*, you two have joined.

स्तु *stu*, तुष्टयुः *tushtuv-athuh*, you two have praised.

कृ *kṛi*, चक्रयुः *chakar-athuh*, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which *require, allow, or prohibit* the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and so far the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

* च् *ṛi* forms the perf. आर *āra*, 3rd pers. dual आरतुः *āratuh*. च्छ *ṛichchh* forms आनर्च्छ *ānarchchha*, 3rd pers. dual आनर्च्छतुः *ānarchchhatuh*. (Pāṇ. VII. 4, 11.)

† In गृ *grī*, दृ *drī*, and पृ *prī* a further shortening may take place; जशरतुः *śaśaratuh* being shortened to शशतुः *śaśratuh*, &c. (Pāṇ. VII. 4, 12.)

One termination only, that of the 3rd pers. plur. Perf. Âtm., ईरे *ire*, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे *duduh-re*.

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इ i?
2. When is it *optional* to insert or to omit the इ i?
3. When is it *necessary* to insert the इ i?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i? Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

§ 332. The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य y). (Note—The reduplicated perfect and its participle in वस् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *ā*.
2. All monosyllabic roots ending in इ i, except स्मि *smi*, to attend (21, 31)*; वि *vi*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ i in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ī, except ई *ī*, to fly (22, 72; 26, 26. *anudatta*), and शी *śī*, to rest (24, 22).

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanācritae*, 1841.

4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्षु kshnu, to sharpen (24, 28). सु su, to flow (24, 29), takes इ i in Parasmaipada (Pân. VII. 2, 36). (Note—सु stu, to praise, and सु su, to pour, take इ i in the I. Aorist Parasmaipada. Pân. VII. 2, 72.)
5. All monosyllabic roots ending in चृ ri, except वृ vri, to choose (31, 38). Important exception: in the Fut. and Cond. in स्य sya, all verbs in चृ ri take इ i (Pân. VII. 2, 70).
सृ sri, to sound, may take इ i (Pân. VII. 2, 44). भृ bhri, to carry, may take इ i in the Desider. (Pân. VII. 2, 49). दृ dri, to regard, धृ dhri, to hold, and चृ ri, to go, take इ i in the Desider. (Pân. VII. 2, 74, 75).
In the Benedictive and I. Aorist verbs ending in चृ ri and beginning with a conjunct consonant may take इ i (Pân. VII. 2, 43).
6. All monosyllabic roots ending in ए e, ऐ ai, ओ o.
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ ū and चृ ri, must not take इ i.
7. Of roots ending in क् k, शक् śak, to be able (26, 78; 27, 15).
8. Of roots ending in च् ch, पच् pach, to cook (23, 27); वच् vach, to speak (24, 55); मुच् much, to loose (28, 136); सिच् sich, to sprinkle (28, 140); रिच् rich, to leave (29, 4); विच् vich, to separate (29, 5).
9. Of roots ending in च् chh, प्रच् prachh, to ask (28, 120). It must take इ i in the Desider. (Pân. VII. 2, 75).
10. Of roots ending in ज् j, संज् sanj, to embrace (23, 7); त्यज् tyaj, to leave (23, 17); संज् sanj, to adhere (23, 18); भज् bhaj, to worship (23, 29); रज् raj, to colour (23, 30; 26, 58); यज् yaj, to sacrifice (23, 33); निज् nij, to clean (25, 11); विज् vij, to separate (25, 12; not 28, 9, or 29, 23); [Kâś. मृज् mrij]; युज् yuj, to meditate (26, 68), to join (29, 7); सृज् srij, to let off (26, 69; 29, 121); भृज् bhrāj, to bake (28, 4, except Desider.); मज् maj, to dip (28, 122); रुज् ruj, to break (28, 123); भुज् bhuj, to bend (28, 124), to protect (29, 17); भंज् bhanj, to break (29, 16).
11. Of roots ending in द् d, हद् had, to evacuate (23, 8); स्कद् skand, to step (23, 10); अद् ad, to eat (24, 1); पद् pad, to go (26, 60); क्षिद् khid, to be distressed (26, 61; 28, 142; 29, 12); विद् vid, to be (26, 62); सिद् svid, to sweat (26, 79); तुद् tud, to strike (28, 1); नुद् nud, to push (28, 2; 28, 132); सद् sad, to droop (28, 133); शद् śad, to perish (28, 134); विद् vid, to find (28, 138? 29, 13; not 24, 56); भिद् bhid, to cut (29, 2); चिद् chhid, to divide (29, 3); क्षुद् kshud, to pound (29, 6).

12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 6); राध् *radh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvā* (Pân. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बन्ध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pân. VII. 2, 70); likewise its substitute बन्ध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *srip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); चुप् *chhup*, to touch (28, 125). (Note—तृप् *trip* and दृप् *drip*, which are generally included, may take इ *i*, according to Pân. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).
16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इ *i* in Aor. Par. (Pân. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ *i* before स् *s* of Fut., Cond., and Desider. Par. (Pân. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Âtm. (Pân. VII. 2, 36).
17. Of roots ending in ज्ञ् *ś*, क्रुञ् *kruś*, to shout (20, 26); दृञ् *driś*, to see (23, 19); दंञ् *damś*, to bite (23, 20); लिञ् *liś*, to be small (26, 70; 28, 127); दिञ् *diś*, to show (28, 3); रुञ् *ruś*, to hurt (28, 126); रिञ् *riś*, to hurt (28, 127); स्पृञ् *spriś*, to touch (28, 128); विञ् *viś*, to enter (28, 130); मृञ् *mriś*, to rub (28, 131).
18. Of roots ending in श् *śh*, कृष् *krish*, to draw (23, 21; 28, 6); त्विष् *tvish*, to shine (23, 32); द्विष् *dvish*, to hate (24, 3); विष् *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुष् *push*, to nourish (26, 73; not 17, 50); शुष् *śush*, to dry (26, 74); तुष् *tush*, to please (26, 75); दुष् *dush*, to spoil (26, 76); श्लिष् *ślish*, to embrace (26, 77); श्लिष् *śish*, to distinguish (29, 14); पिष् *pish*, to pound (29, 15).
19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उषितः *ushitah* and Ger. उषित्वा *ushitvā* (Pân. VII. 2, 52); घस् *ghas*, to eat (17, 65, as substitute for अद् *ad*).
20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35);

दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5); लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

A. In the future (formed by ता *tā*), the future and conditional (formed by स्य *syā*), the desiderative, and the participle in त *ta* (Pân. VII. 2, 15; 44), the verb क्लृप् *klip* must not take इ i, if used in the Parasmaipada. (Pân. VII. 2, 60.)

क्लृप् *klip*, to shape, Fut. कल्प्ता *kalptā*, Fut. कल्प्स्यति *kalpsyati*, Cond. अकल्प्स्यत् *akalpsyat*; Desid. चिकल्प्सति *chiklipsisati*; Part. क्लृप्तः *klīptah*.

B. In the future and conditional (formed by स्य *syā*), the desiderative base, and the participle in त *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pân. VII. 2, 59.)

वृत् *vr̥t*, to exist, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृत्तः *vr̥ttah*. (Pân. VII. 2, 15; 56.)

वृध् *vr̥dh*, to grow, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृद्धः *vr̥ddhah*.

स्यन्द् *syand*, to drop, Fut. स्यन्त्यति *syantsyati*, Cond. अस्यन्त्यत् *asyantsyat*; Desid. सिस्यन्त्यति *sisyantsati*; Part. स्यन्नः *syannah*.

शृध् *śr̥dh*, to hurt, Fut. शर्त्स्यति *śartsyati*, Cond. अशर्त्स्यत् *asartsyat*; Desid. शिशर्त्सति *śisritsati*; Part. शृद्धः *śr̥ddhah*.

C. In the desiderative bases, and in the participle in त *ta*, monosyllabic roots ending in उ *u*, ऊ *ū*, रु *ri*, र् *rl*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ i. (Pân. VII. 2, 12.)

भू *bhū*, to be, बुभूषति *bubhūshati*; Part. भूतः *bhūtah*.

ग्रह् *grah*, जिघृक्षति *jighṛikshati*; Part. गृहीतः *gṛihītah* (long ī by special rule, cf. Pân. VII. 2, 37).

गुह् *guh*, जुघुक्षति *jughukshati*; Part. गूढः *gūḍhah* (cf. Pân. VII. 2, 44).

(Verbs ending in रु *rl*, and वृ *vr̥* are liable to exceptions. See § 337. Pân. VII. 2, 38–41.)

D. Participial formations.

1. Roots which *may* be without the इ i in any one of the general tenses, *must* be without it in the participle in त *ta*.

(Remark that the participle in त *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ *u*, ऊ *ū*, रु *ri*, र् *rl*, do not take इ i before the participle in त *ta*, nor before other terminations which tend to weaken a verbal base. (Pân. VII. 2, 11.)

यु *yu*, to join, युतः *yu-tah*, युतवान् *yu-tavān*, युता यु-त्वā. (Pân. VII. 2, 11.)

लू *lū*, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tvā*. (Except पू *pū*, § 335, II. 6.)

वृ *vri*, to cover, वृतः *vri-tah*, वृतावान् *vri-tavān*, वृत्वा *vri-tvā*.

गाह् *gāh*, to enter, may form (Pân. VII. 2, 44) the future as गहिता *gāh-i-tā* or गाढा *gādhā*; hence its participle गाढः *gādhah* only.

गुप् *gup*, to protect, may form (Pân. VII. 2, 44) the future गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptah* only.

2. Roots which by native grammarians are marked with technical आ *ā* or ई *ī* do not take इ *i* in the participle in त *ta*. (Pân. VII. 2, 14, 16.) *

सिद् *svi*, to sweat (marked as निश्चिदा *nishvidā*); सिन्नः *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnah*.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

स्रि *sri*, to go; स्रितः *sritah*, स्रित्वा *sritvā*. (Pân. VII. 2, 11.) See § 332, 2.

स्वि *svi*, to swell; सून्नः *sūnah*. (Pân. VII. 2, 14.) See § 332, 2.

क्षुब् *kshubh*, to shake; क्षुब्धः *kshubdhah*, if it means the churning-stick. (Pân. VII. 2, 18.) See § 332, 15.

स्वन् *svan*, to sound; स्वन्तः *svāntah*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वन्तः *dhvāntah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच्छ् *mlechchh*, to speak indistinctly; म्लिशः *mlishṭah*, if it means indistinct.

विरिब् *virebh*, to sound; विरिब्धः *viribdhah*, if it refers to a note.

फण् *phan*, to prepare; फण्टः *phāṇṭah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vādhah*, if it means excessive.

धृष् *dhriṣh*, to be confident; धृष्टः *dhriṣṭah*, if it means bold. (Pân. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

दृह् *dr̥ih*, to grow; दृढः *dr̥idhah*, if it means strong. (Pân. VII. 2, 20.)

परिवृह् *parivrih*, to grow; परिवृढः *parivriḍhah*, if it means lord. (Pân. VII. 2, 21.)

कश् *kash*, to try; कष्टः *kashṭah*, if it means difficult or impervious. (Pân. VII. 2, 22.)

गुष् *ghush*, to manifest; गुष्टः *ghushṭah*, if it does not mean proclaimed. (Pân. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sa*, नि *ni*, वि *vi*, अर्धः *arṇnah*; समर्धः *samarṇnah*, plagued. (Pân. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्धः *abhyarṇnah*, if it means near. (Pân. VII. 2, 25.)

वृत् *vrit* (as causative), वृत्तः *vrittah*, if it means read.

* मिद् *mid*, to be soft, though having a technical आ *ā*, may, in certain senses, form its participle as मेदितः *meditah* or मिनः *minnah* (Pân. VII. 2, 17). The same applies to all verbs marked by technical आ *ā*.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pân. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va* ; but संचस्करिष *samchaskariva* ; 2nd pers. sing. संचस्करिष *samchaskaritha*.
2. गृ *gṛi* to go, ससृव *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृञ् *vṛiñ* and वृङ् *vṛiñ* *), to choose, Par. ववृव *vavṛi-va* †, ववर्ये *vavar-itha* ; Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. श्रु *śru*, to praise, तुष्टुव *tushtu-va*. तुष्टोच *tushto-tha*.
6. दृ *dru*, to run, दुद्रुव *dudru-va*. दुद्रोच *dudro-tha*.
7. स्रु *śru*, to flow, सुस्रुव *susru-va*. सुस्रोच *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोच *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before च *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्ये *vavar-itha*, however, being restricted to the Veda, ववरिष *vavaritha* is considered the right form.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pân. VII. 2, 61. See § 332, where these roots are given.
या *yā*, to go; Fut. याता *yātā*; ययाच *yayā-itha*.
चि *chi*, to gather; Fut. चेता *chetā*; चिचेच *chiche-itha*.
3. In roots ending in consonants and having an ञ् *ñ* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pân. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपकथ *papak-itha*.

But कृषति *kṛishati*, he drags; Fut. कर्षता *karshṭā*; चक्रर्षिष *chakarsh-i-itha*. (Bharadvâja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the future (Pân. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेषिष *pechitha*, besides पपकथ *papaktha*; इयजिष *iyajitha*, besides इयश् *iyashṭha*.)

* वृञ् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृञ् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृङ् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिष *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pânini being restricted by the commentator to वृञ् *vṛiñ* and वृङ् *vṛiñ*.

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *tā*).

Exceptions:

1. In सृज् *srij* and दृश् *driś*, the omission is optional.
सृज् *srij*, ससृज् *sasrashṭha*, or समृजिष्य *sasrijitha*.
2. The verbs अति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ *i*.
अद् *ad*, आदिष्य *ād-i-tha*, (exception to No. 3.)
चु *ri*, आरिष्य *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिष्य *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिष् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिष् *sich*, लिङ् *liṅ*:
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*:
In कृप् *kṛip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya*:
In वृत् *vrit*, वृध् *vridh*, स्यन्द् *syand*, गृध् *gṛidh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san*:
In monosyllabic verbs ending in उ, ऊर्, ऋ, ॠ *ri*, ग्रह् *grah*, and गुह् *guh*.
§ 333, C.
5. Before त *ta*:
a. All verbs which by native grammarians are marked with आ *ā*, ई *ī*, or ऊ *ū*.*
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire*:
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing.:
All verbs of § 332 ending in vowels.
All verbs of § 332 ending in consonants with अ *a* as radical vowel.

* The technical ऊ *ū* shows that in the other general tenses the इ *i* is optional. § 335, 1.

Optional Insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

इ i may or may not be inserted:

I. Before any *drdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y:

1. In the verbs सृ *surī*; Per. Fut. सरिता *sva-i-tā*, or सती *svatā*, &c. (Pân. VII. 2, 44.) (Except future in स्य *śya*, सरिष्यति *svarishyati* only. Pân. VII. 2, 70.)

सू *śū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *solā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pân. VII. 2, 72.)

2. In all verbs having a technical ङ *ṅ*. (Pân. VII. 2, 44.) गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gādhā*. (See § 333, D. 1.)

But अंज् *añj* (though marked अंज् *añjū*) must take इ i in the I. aorist. (Pân. VII. 2, 71.) अंजिषुः *añjishuh*.

3. In the eight verbs beginning with र्ध् *radh*. (Pân. VII. 2, 45.)

(26, 84) र्ध् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नञ् *naś*, to vanish, नशिता *naś-i-tā*, or नंष्टा *naṁshṭā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *trapṭā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दृह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) शुह् *śnuh*, to vomit, शोहिता *śnoh-i-tā*, or शोग्धा *śnogdhā*, or शोढा *śnoḍhā*.

(26, 91) शिह् *śnih*, to love, शेहिता *śneh-i-tā*, or शेग्धा *śnegdhā*, or शेढा *śneḍhā*.

According to some this option extends to the reduplicated perfect: but this is properly denied by others.

4. In the verb कुप् *kush* (Chur class), preceded by निर् *nir*; but here इ i is necessary in the participle with त् *ta*. (Pân. VII. 2, 46; 47.)

इ i may or may not be inserted:

II. Before certain *ārdhadhātukas* only:

1. Before *ārdhadhātukas* beginning with त् *t*:

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pân. VII. 2, 48.)

2. Before *ârdhadhâtukas* beginning with स् s, but not in the aorist :

In the verbs कृत् *krit*, to cut; चृत् *chrit*, to kill; चृद् *chhrid*, to play ;
 नृद् *trid*, to strike ; नृत् *nrit*, to dance. (Pân. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च्चृ *rf*. (Pân. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in च्चृप् *ridh*, धस्व् *bhrasj*, दम् *dambh*,
 श्रि *śri*, स्व् *svri*, यु *yu*, ऊर्णु *ūrnu*, भृ *bhri* (Bhū class), ज्ञप् *jñap*, सन् *san* ;
 also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pân. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and I. aorist
 (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च्चृ *rf* (Pân. VII. 2, 42). The
 च्चृ *rf* is changed into ईर् *ir* or ऊर् *ūr*.

In verbs ending in च्चृ *ri* and beginning with a conjunct consonant.
 (Pân. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ *u*. (Pân. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त् *ta* :

In the verb क्लिञ् *kliṣ*. (Pân. VII. 2, 50.)

क्लिञ्चित्वा *kliṣitvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिञ्चितः *kliṣitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pū*. (Pân. VII. 2, 51.)

पूयित्वा *pavitvā* or पूत्वा *pūtvā*, पूयितः *pavitaḥ* or पूतः *pūtaḥ*. It must
 take इ *i* in the desiderative (Pân. VII. 2, 74).

7. Before the participial terminations त् *ta* or न् *na** :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pân. VII.
 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दसितः *dāsitaḥ*.

स्पर्श *spaś*, to touch, स्पष्टः *spasṭaḥ* or स्पर्शितः *spāśitaḥ*.

चद् *chhad*, to cover, चन्नः *chhannaḥ* or चादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुप् *rush*, to hurt, रुष्टः *rusṭaḥ* or रुषितः *rushitaḥ*. (Pân. VII. 2, 28.)

अम् *am*, to go, अंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुप् *san-ghuṣh*, to shout, संघुष्टः *saṅghuṣṭaḥ* or संघुषितः *saṅghuṣhitaḥ*.

(See § 333, D. 2.)

आसन् *āsvan*, to sound, आसांतः *āsvāntaḥ* or आसन्नितः *āsvanitaḥ*. (See
 § 333, D. 2.)

* See also § 333, D. 2, note.

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pân. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जह्मिवान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विज् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *driś*, to see, ददृशिवान् *dadriśivān* or ददृश्वान् *dadriśvān*.

Necessary Insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pân. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pân. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pân. VII. 2, 67). अज् *aś*, to eat, अजिवान् *āśivān*.

In the verb जश् *ghas*, to eat, जशिवान् *jakshivān*.

Other verbs reject it.

2. Before स्य *sya* of the future and conditional :

In all verbs ending in रि *ri*, and in हन् *han* (Pân. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

3. Before the terminations of the I. aorist (सिच् *sich*) :

In the verbs स्तु *stu*, सु *su*, धृ *dhū* in the Parasmaipada (Pân. VII. 2, 72).

Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषं *astāvisham*; but in the Âtmanepada, अस्तोषि *astoshi*.

4. Before the terminations of the desiderative (सन् *san*) :

In the verbs कृ *krī*, गृ *grī*, दृ *dri*, धृ *dhri*, and प्रच्छ *prachh* (Pân. VII. 2, 75); and in गम् *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

In the verbs स्मि *smi*, पू *pū*, रि *ri*, अज् *añj*, and अज् *aś*. (Pân. VII. 2, 74.)

5. Before the gerundial त्वा *tvā* and the participial termination त् *ta*. (Pân. VII. 2, 52-54.)

In the verbs वस् *vas*, to dwell; क्षुप् *kshudh*, to hunger; अश् *aśch*, to worship; लुप् *luh*, to confound (Dh. P. 28, 22).

6. Before त्वा *tvā* only :

In जृ *jri*, to grow old; वृश् *vraśch*, to cut. (Pân. VII. 2, 55.)

7. Before थ *tha*, 2nd pers. sing. reduplicated perfect :

In अद् *ad*, to eat; रि *ri*, to go; व्ये *vye*, to cover. आदिथ *āditha*, against

§ 335, 3; आरिथ *āritha*, § 335, 3, note; विव्ययिथ *vivyayitha*.

* Pân. VII. 2, 30.

† Pân. VII. 2, 68.

§ 339. The vowel इ i thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई î.

§ 340. Long ई î may be substituted for the short when subjoined to a verb ending in तृ tṛ, also to वृ vṛ, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ tṛ; Per. Fut. तरीता tarītā or तरिता taritā, &c.; but Perf. 2nd pers. sing. तेरिष teritha; I. Aor. Par. 3rd pers. plur. अतारिषुः atāriṣuḥ; Bened. 3rd pers. sing. तरिषीष्ट tarishīṣṭa*.

वृ vṛ; Per. Fut. वरीता varītā or वरिता varitā; but Perf. ववरिष vavaritha; Aor. Par. अवारिषुः avāriṣuḥ; Bened. परिषीष्ट varishīṣṭa.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable in the aorist Âtm. to be changed to ई î.

तृ tṛ; Des. तितरिषति titarishati; तितरीषति titarīṣati; तितरीषति titīrshati; Aor. Âtm. अतरिष्ट atarishṭa, अतरीष्ट atarīṣṭa, and अतीरिष्ट atīrshṭa; Bened. तरिषीष्ट tarishīṣṭa, तीरिषीष्ट tīrshīṣṭa.

वृ vṛ; Des. विवरिषते vivarishate; विवरीषते vivarīṣate; वृवृषते vṛvṛshate; Aor. Âtm. अवरिष्ट avarishṭa, अवरीष्ट avarīṣṭa, and अवृष्ट avṛṣṭa; Bened. परिषीष्ट varishīṣṭa, वृषीष्ट vṛishīṣṭa.

The verb ग्रह grah, too, takes the long ई î, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह grah; Per. Fut. ग्रहीता grahītā; Inf. ग्रहीतुं grahītum; but Perf. जगृहिम jagrihima.

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आम् ām (an accusative termination of a feminine abstract noun in आ ā) to the verbal base, and adding to this the reduplicated perfect of कृ kṛi, to do, भू bhū, to be, or अस् as, to be.

उद् und, to wet, उदां चकार, अभूव, आस, undām chakāra, babhūva, āsa.

चकास् chakās, to shine, चकासां चकार, अभूव, आस, chakāsām chakāra, babhūva, āsa.

बोधय bodhaya, to make known, बोधयां चकार, अभूव, आस, bodhayām chakāra, babhūva, āsa.

After verbs which are used in the Âtmanepada, the auxiliary verb कृ kṛi is conjugated as Âtmanepada, but अस् as and भू bhū in the Parasmaipada. Hence from एधते edhate, he grows,

एधां चक्रे edh-ām chakre; but अभूव babhūva and आस āsa.

In the passive all three auxiliary verbs follow the Âtmanepada.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीषीष्ट varīṣhīṣṭa, सरीषीष्ट sarīṣhīṣṭa, are wrong. (See Pāṇ. VII. 2, 39.)

§ 343. Intensive bases which can take Guṇa, take it before चां *dm*; desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवां चकार *bobhav-am chakāra*.
But बुबोधिषु *bubodhish*, desiderative base of बुध् *budh*, बुबोधिषां चकार &c.
bubodhishām chakāra &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in चा *d*, requiring intermediate इ *i*.

धा *dhā*, to place.

PARASMAIPADA.			ÂTMANEPAḌA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhau</i>	दधिव <i>dadhiva</i>	दधिम <i>dadhima</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivahe</i>	दधिमहे <i>dadhimahē</i>
2. { दधाथ <i>dadhātha</i> or दधिष <i>dadhiṣa</i> *	दधयुः <i>dadhatuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣhe</i>	दधाथे <i>dadhāthe</i>	दधिष्वे <i>dadhidhve</i>
3. दधौ <i>dadhau</i>	दधतुः <i>dadhatuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhāte</i>	दधिरे <i>dadhire</i>

2. Verbal bases in इ *i* and ई *ī*, preceded by one consonant, and requiring intermediate इ *i*.

नी *nī*, to lead.

1. { निनाय <i>nindya</i> or निनय <i>ninaya</i>	निन्यिव <i>ninyiva</i>	निन्यिम <i>ninyima</i>	निन्ये <i>ninye</i>	निन्यिवहे <i>ninyivahe</i>	निन्यिमहे <i>ninyimahē</i>
2. { निनेथ <i>ninetha</i> or निनयिष <i>ninayitha</i> *	निन्ययुः <i>ninyatruḥ</i>	निन्य <i>ninya</i>	निन्यिषे <i>ninyiṣhe</i>	निन्याथे <i>ninyāthe</i>	निन्यिष्वे or ंद्वे (§ 105) <i>ninyidhve</i> or <i>-dhve</i>
3. निनाय <i>nindya</i>	निन्यतुः <i>ninyatruḥ</i>	निन्युः <i>ninyuḥ</i>	निन्ये <i>ninye</i>	निन्याते <i>ninyāte</i>	निन्यिरे <i>ninyire</i>

3. Verbal bases in धृ *ṛi*, preceded by one consonant, and requiring intermediate इ *i*.

धृ *dhṛi*, to hold.

1. { दधार <i>dadhāra</i> or दधर <i>dadhara</i>	दधिव <i>dadhiva</i>	दधिम <i>dadhima</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivahe</i>	दधिमहे <i>dadhimahē</i>
2. दधर्ये <i>dadhartha</i> *	दधयुः <i>dadhratruḥ</i>	दध <i>dadhra</i>	दधिषे <i>dadhrishe</i>	दधाथे <i>dadhrāthe</i>	दधिष्वे or ंद्वे <i>dadhridhve</i> or <i>-dhve</i>
3. दधार <i>dadhāra</i>	दधतुः <i>dadhratruḥ</i>	दधुः <i>dadhruḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhrāte</i>	दधिरे <i>dadhire</i>

4. Verbal bases in चृ *ṛi*, preceded by one consonant, not admitting intermediate इ *i*.

कृ *kṛi*, to do.

1. { चकार <i>chakāra</i> or चकर <i>chakara</i>	चकृव <i>chakṛiva</i>	चकृम <i>chakṛima</i>	चक्रे <i>chakre</i>	चकृवहे <i>chakṛivahe</i>	चकृमहे <i>chakṛimahē</i>
2. चकार्ये <i>chakartha</i>	चक्रयुः <i>chakratruḥ</i>	चक्र <i>chakra</i>	चकृषे <i>chakṛishe</i>	चक्राथे <i>chakrāthe</i>	चकृष्वे <i>chakṛidhve</i>
3. चकार <i>chakāra</i>	चक्रतुः <i>chakratruḥ</i>	चक्रुः <i>chakruḥ</i>	चक्रे <i>chakre</i>	चक्राते <i>chakrāte</i>	चक्रिरे <i>chakrire</i>

* § 335, 2, and § 335, 3, note †.

5. Verbal bases in इ i or ई ē , preceded by *two* consonants, and requiring intermediate इ i .
 क्री *kri*, to buy.

1. { चिक्राय <i>chikrāya</i> or चिक्राय <i>chikraya</i>	चिक्रियिष <i>chikriyiva</i>	चिक्रियिम <i>chikriyima</i>	चिक्रिये <i>chikriye</i>	चिक्रियिषहे <i>chikriyivahe</i>	चिक्रियिमहे <i>chikriyimahe</i>
2. { चिक्रेथ <i>chikretha</i> or चिक्रियिष <i>chikrayitha</i>	चिक्रियथुः <i>chikriyathuḥ</i>	चिक्रिय <i>chikriya</i>	चिक्रियिषे <i>chikriyishe</i>	चिक्रियाथे <i>chikriyāthe</i>	चिक्रियिध्वे or ०द्वे <i>chikriyidhve</i> or <i>-dhve</i>
3. चिक्राय <i>chikrāya</i>	चिक्रियथुः <i>chikriyatuh</i>	चिक्रियुः <i>chikriyuh</i>	चिक्रिये <i>chikriye</i>	चिक्रियाते <i>chikriyāte</i>	चिक्रियिरे <i>chikriyire</i>

6. Verbal bases in यु yu or ऊ ū , preceded by *one or two* consonants, and requiring intermediate इ i .
 यु *yu*, to join.

1. { युयाय <i>yuyāya</i> or युयाय <i>yuyaya</i>	युयुविष <i>yuyuviva</i>	युयुविम <i>yuyuvima</i>	युयुवे <i>yuyuve</i>	युयुविषहे <i>yuyuvivahe</i>	युयुविमहे <i>yuyuvimahe</i>
2. युयविष <i>yuyavitha</i> *	युयुवथुः <i>yuyuvathuḥ</i>	युयुव <i>yuyuva</i>	युयुविषे <i>yuyuvishē</i>	युयुवाथे <i>yuyuvāthe</i>	युयुविध्वे or ०द्वे <i>yuyuidhve</i> or <i>-dhve</i>
3. युयाय <i>yuyāya</i>	युयुवथुः <i>yuyuvatuḥ</i>	युयुवुः <i>yuyuvuh</i>	युयुवे <i>yuyuve</i>	युयुवाते <i>yuyuvāte</i>	युयुविरे <i>yuyuvire</i>

7. Verbal bases in तु tu , preceded by *one or two* consonants, and not admitting the intermediate इ i .
 स्तु *stu*, to praise.

1. { तुष्टाय <i>tushṭāya</i> or तुष्टाय <i>tushṭaya</i>	तुष्टुव <i>tushṭuva</i>	तुष्टुम <i>tushṭuma</i>	तुष्टुवे <i>tushṭuve</i>	तुष्टुवहे <i>tushṭuvahe</i>	तुष्टुमहे <i>tushṭumahe</i>
2. तुष्टोथ <i>tushṭoṭha</i> †	तुष्टुवथुः <i>tushṭuvathuḥ</i>	तुष्टुव <i>tushṭuva</i>	तुष्टुवे <i>tushṭushe</i>	तुष्टुवाथे <i>tushṭuvāthe</i>	तुष्टुदे <i>tushṭudhve</i>
3. तुष्टाय <i>tushṭāya</i>	तुष्टुवथुः <i>tushṭuvatuḥ</i>	तुष्टुवुः <i>tushṭuvuh</i>	तुष्टुवे <i>tushṭuve</i>	तुष्टुवाते <i>tushṭuvāte</i>	तुष्टुविरे <i>tushṭuvire</i>

8. Verbal bases in तस् त्रि , preceded by *two* consonants, and requiring intermediate इ i .

1. { तस्तार <i>tastāra</i> or तस्तार <i>tastara</i>	तस्तरिष <i>tastariva</i>	तस्तरिम <i>tastarima</i>	तस्तरे <i>tastare</i>	तस्तरिषहे <i>tastarivahe</i>	तस्तरिमहे <i>tastarimahe</i>
2. तस्तथे <i>tastartha</i>	तस्तरथुः <i>tastarathuḥ</i>	तस्तर <i>tastara</i>	तस्तरिषे <i>tastarishe</i>	तस्तराथे <i>tastardthe</i>	तस्तरिध्वे or ०द्वे <i>tastaridhve</i> or <i>-dhve</i>
3. तस्तार <i>tastāra</i>	तस्तरथुः <i>tastaratuh</i>	तस्तरुः <i>tastaruḥ</i>	तस्तरे <i>tastare</i>	तस्तराते <i>tastardte</i>	तस्तरिरे <i>tastarire</i>

9. Verbal bases in च कृ , requiring intermediate इ i .

1. { चकार <i>chakāra</i> or चकार <i>chakara</i>	चकरिष <i>chakariva</i>	चकरिम <i>chakarima</i>	चकरे <i>chakare</i>	चकरिषहे <i>chakarivahe</i>	चकरिमहे <i>chakarimahe</i>
2. चकरिष <i>chakaritha</i>	चकरथुः <i>chakarathuḥ</i>	चकर <i>chakara</i>	चकरिषे <i>chakarishe</i>	चकराथे <i>chakarāthe</i>	चकरिध्वे or ०द्वे <i>chakaridhve</i> or <i>-dhve</i>
3. चकार <i>chakāra</i>	चकरथुः <i>chakaratuḥ</i>	चकरुः <i>chakaruḥ</i>	चकरे <i>chakare</i>	चकराते <i>chakarāte</i>	चकरिरे <i>chakarire</i>

* If यु *yu* is taken from Dhātupāṭha 31, 9, it may form युयोथ *yuyotha*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

† Bharadvāja might allow तुष्टविष *tushṭavitha* even against Pāṇ. VII. 2, 13.

10. Verbal bases in consonants, requiring intermediate इ i.

तुद् *tud*, to strike.

1. तुतोद् <i>tutoda</i>	तुतुदिब <i>tutudiva</i>	तुतुदिम <i>tutudima</i>	तुतुदे <i>tutude</i>	तुतुदिबहे <i>tutudivake</i>	तुतुदिमहे <i>tutudimake</i>
2. तुतोदिष <i>tutoditha</i>	तुतुदपुः <i>tutudathuḥ</i>	तुतुद <i>tutuda</i>	तुतुदिषे <i>tutudishe</i>	तुतुदाषे <i>tutuddāthe</i>	तुतुदिष्वे <i>tutudidhve</i>
3. तुतोद् <i>tutoda</i>	तुतुदतुः <i>tutudatuḥ</i>	तुतुदुः <i>tutuduḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddāte</i>	तुतुदिरे <i>tutudire</i>

11. Verbal bases in consonants, having ए e, and requiring intermediate इ i.

तेन् *tan*, to stretch.

1. { ततान <i>tatāna</i> or ततन् <i>tatana</i>	तेनिब <i>teniva</i>	तेनिम <i>tenima</i>	तेने <i>tene</i>	तेनिबहे <i>tenivake</i>	तेनिमहे <i>tenimake</i>
2. तेनिष <i>tenitha</i>	तेनपुः <i>tenathuḥ</i>	तेन <i>tena</i>	तेनिषे <i>tenishe</i>	तेनाषे <i>tenāthe</i>	तेनिष्वे <i>tenidhve</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenatuḥ</i>	तेनुः <i>tenuḥ</i>	तेने <i>tene</i>	तेनाते <i>tenāte</i>	तेनिरे <i>tenire</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ i.

यज् *yaj*, to sacrifice.

1. { इयाम् <i>iyāja</i> or इयम् <i>iyaja</i>	इजिब <i>ijiva</i>	इजिम <i>ijima</i>	इजे <i>ije</i>	इजिबहे <i>ijivake</i>	इजिमहे <i>ijimake</i>
2. { इयश् <i>iyashṭha</i> or इयजिष <i>iyajitha</i>	इनपुः <i>ijathuḥ</i>	इन <i>ija</i>	इजिषे <i>ijishe</i>	इजाषे <i>ijāthe</i>	इजिष्वे <i>ijidhve</i>
3. इयाम् <i>iyāja</i>	इजतुः <i>ijatuḥ</i>	इजुः <i>ijuḥ</i>	इजे <i>ije</i>	इजाते <i>ijāte</i>	इजिरे <i>ijire</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1. { जघाम् <i>jaghāna</i> or जघन <i>jaghana</i>	जगिब <i>jaghiva</i>	जगिम <i>jaghnima</i>	जगे <i>jaghe</i>	जगिबहे <i>jaghnivake</i>	जगिमहे <i>jaghnimake</i>
2. { जघंश् <i>jaghanṭha</i> or जघनिष <i>jaghanitha</i>	जगपुः <i>jaghnathuḥ</i>	जग <i>jaghna</i>	जगिषे <i>jaghnishe</i>	जगाषे <i>jaghnāthe</i>	जगिष्वे <i>jaghnidhve</i>
3. जघाम् <i>jaghāna</i>	जगतुः <i>jaghnatuḥ</i>	जगुः <i>jaghnuḥ</i>	जगे <i>jaghe</i>	जगाते <i>jaghnāte</i>	जगिरे <i>jaghnire</i>

14. Verbal base भू *bhū* (irregular).

1. बभूव <i>babhūva</i>	बभूविब <i>babhūviva</i>	बभूविम <i>babhūvima</i>	बभूवे <i>babhūve</i>	बभूविबहे <i>babhūvivake</i>	बभूविमहे <i>babhūvimake</i>
2. बभूविष <i>babhūvitha</i>	बभूवपुः <i>babhūvathuḥ</i>	बभूव <i>babhūva</i>	बभूविषे <i>babhūvishe</i>	बभूवाषे <i>babhūvāthe</i>	बभूविष्वे or ०ध्वे <i>babhūvidhve or -dhve</i>
3. बभूव <i>babhūva</i>	बभूवतुः <i>babhūvatuḥ</i>	बभूवुः <i>babhūvuḥ</i>	बभूवे <i>babhūve</i>	बभूवाते <i>babhūvāte</i>	बभूविरे <i>babhūvire</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guna, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing $\text{चृ } ri$ to $\text{इ } i$, by Samprasâraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The first set comprises :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson. or $\text{चृ } ri$, and not taking interm. $\text{इ } i$. Pâp. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of verbs ending in conson., $\text{चृ } ri$, or $\text{आ } a$.)

The second set comprises :

1. The Participle in $\text{ता } ta$ (unless it takes intermediate $\text{इ } i$).
2. The Gerund in $\text{त्वा } tvā$ (unless it takes intermediate $\text{इ } i$).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in $\text{चृ } ri$, &c.)

Note—Among derivative verbs, causatives strengthen their base, intensives do not strengthen it, and desideratives admit of both, according to general rules to be stated hereafter.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. $\text{इ } i$.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट Âtm.
bhū	bho	bhavishyati	abhavishyat	bhavita	bhavishishṭa	abhavishṭa
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्ता	(तोत्सीष्ट)	अतोत्सीत्
tud	tod	totsyati	atotsyat	tottā	(tutshṭa)	atautsīt
दिक्	देक्	देविष्यति	अदेविष्यत्	देविता	देविषीष्ट	अदेवीत्
div	dev	devishyati	adevishyat	devitā	devishishṭa	adevīt
चुर	चोरक्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
char	choray	chorayishyati	achorayishyat	chorayitā	chorayishishṭa	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकारीत्
kṛ	kar	karishyati	akarishyat	karitā	karishishṭa	akārīt

सु	सो	सोष्यति	असोष्यत्	सोता	सोषीष्ट	असाषीत्
su	so	soshyati	asoshyat	sotā	soshīṣṭa	asāṣīt
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीष्ट	अतनीत् or अतानीत्
tan	tan	tanishyati	atanishyat	tanitā	tanishīṣṭa	atanīt or atānīt
क्री	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीष्ट	अक्रेषीत्
kṛī	kre	kreshyati	akreshyat	kretā	kreshīṣṭa	akraishīt
द्विष्	द्वेष	द्वेष्यति	अद्वेष्यत्	द्वेषा	(द्विषीष्ट)	
dvish	dvesh	dvekshyati	advekshyat	dveshā	(dvikshīṣṭa)	
हु	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहोषीत्
hu	ho	hoshyati	ahoshyat	hotā	hoshīṣṭa	ahaushīt
रुध्	रोध्	रोष्यति	अरोष्यत्	रोडा	(रुत्सीष्ट)	अरौत्सीत्
rudh	rodh	rotsyati	arotsyat	roddhā	(rutsīṣṭa)	arautsīt
कृ	Caus. कारय्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kṛī	kāray	kārayishyati	akārayishyat	kārayitā	kārayishīṣṭa	
कृ	Des. चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीष्ट	अचिकीर्षीत्
kṛī	chikīrsh	chikīrshishyati	achikīrshishyat	chikīrshitā	chikīrshishīṣṭa	achikīrshīt
कृ	Int. चेक्रीय्	चेक्रीयिष्यते	अचेक्रीयिष्यत	चेक्रीयिता	चेक्रीयिषीष्ट	अचेक्रीयिष्ट
kṛī	chekrīy	chekrīyishyate	achekrīyishyata	chekrīyitā	chekrīyishīṣṭa	achekrīyishṭa

II. Root.	Base not strengthened.	Part. तता, without इ.	Ger. त्वा tvā, without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and II. Åtm.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhū	bhū	bhūtaḥ	bhūtvā	bhūyate	bhūyāt	abhūt	
तुद्	तुद्	तुजः	तुत्वा	तुद्यते	तुद्यात्		अतुज
tud	tud	tunnaḥ	tutvā	tudyate	tudyāt		atutta
कृ	कीर्	कीर्यः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्य
kṛī	kīr	kīrṇaḥ	kīrtvā	kīryate	kīryāt		akīrṣṭa
{ दिव् div दिव् div¹ घृतः dyūtaḥ घृत्वा dyūtvā दीप्यते dīpyate² दीप्यात् dīpyāt { पुष् push पुष् push पुष्टः puṣṭaḥ पुष्ट्वा puṣṭvā पुष्यते puṣhyate पुष्यात् puṣhyāt अपुषत् apuṣhat							
चुर	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूचुरत्	
chur	(choray)	(choritaḥ)	(chorayitvā)	(choryate)	(choryāt)	achūchurat	
सु	सु	सुतः	सुत्वा	सूयते ³	सूयात्		
su	su	sutaḥ	sutvā	sūyate	sūyāt		
तन्	तन् & त	ततः	तत्वा ⁴	तन्यते ⁵	तन्यात्		अतत
tan	tan & ta	tataḥ	tatvā	tanyate	tanyāt		atata
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्		
kṛī	kṛī	kṛītaḥ	kṛītvā	kṛīyate	kṛīyāt		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
dvish	dvish	dvishṭaḥ	dvishṭvā	dvishyate	dvishyāt		advikshat
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
hu	hu	hutaḥ	hutvā	hūyate	hūyāt		

¹ Or द्यु dyū.² § 143.³ See rules on the formation of the passive base.⁴ Or तनित्वा tanitvā.⁵ Or तायते tāyate.

रुध्	रुध्	रुद्धः	रुद्धा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhaḥ</i>	<i>ruddhā</i>	<i>rudhyate</i>	<i>rudhyāt</i>	<i>arudhat</i>	<i>aruddha</i>
कृ Caus.	कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचोकरत्	
<i>kṛi</i>	<i>kāray</i>	<i>kāritaḥ</i>	<i>kārayitvā</i>	<i>kāryate</i>	<i>kāryāt</i>	<i>achīkarat</i>	
कृ Des.	चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
<i>kṛi</i>	<i>chikīrṣe</i>	<i>chikīrṣitaḥ</i>	<i>chikīrṣitvā</i>	<i>chikīrṣyate</i>	<i>chikīrṣyāt</i>		
कृ Int.	चेक्रीय्	चेक्रीयितः	चेक्रीयित्वा				
<i>kṛi</i>	<i>chekrīy</i>	<i>chekrīyitaḥ</i>	<i>chekrīyitvā</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *sṛij*, by changing इ *i* into आ *ā*, like मि *mi*, by nasalization, like नञ् *naṅ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.	
मृज् <i>mṛij</i>	मार्जे ¹ <i>mārj</i>	मार्क्ष्यति <i>mārkschyati</i>	अमार्क्ष्यत् <i>amārkschyat</i>	मार्शे <i>mārshā</i>	मार्जिषीष्ट <i>mārjishīṣṭa</i>	अमार्क्षीत् <i>amārksḥt</i>	
		or मार्जिष्यति <i>mārjishyati</i>	अमार्जिष्यत् <i>amārjishyat</i>	मार्जिता <i>mārjitā</i>	(मृषीष्ट) <i>(mṛikṣhīṣṭa)</i>	अमार्जीत् <i>amārjīt</i>	
गुह् <i>guh</i>	गूहे ² <i>gūh</i>	घोक्ष्यति <i>ghokshyati</i>	अघोक्ष्यत् <i>aghokshyat</i>	गोढा <i>goḍhā</i>	(घुषीष्ट) <i>(ghukshīṣṭa)</i>		
		or गूहिष्यति <i>gūhishyati</i>	अगूहिष्यत् <i>agūhishyat</i>	गूहिता <i>gūhitā</i>	गूहिषीष्ट <i>gūhishīṣṭa</i>	अगूहीत् <i>agūhīt</i>	
सृज् <i>sṛij</i>	स्रजे ³ <i>sraj</i>	स्रक्ष्यति <i>sṛakshyati</i>	अस्रक्ष्यत् <i>asṛakshyat</i>	स्रष्टा <i>sraṣṭhā</i>		अस्राक्षीत् <i>asṛakṣhīt</i>	
मि <i>mi</i>	मा ⁴ <i>mā</i>	मास्यति <i>māsyati</i>	अमास्यत् <i>amāsyat</i>	माता <i>mātā</i>	मासीष्ट <i>māśīṣṭa</i>	अमासीत् <i>amāsīt</i>	
नञ् <i>naṅ</i>	नंजे ⁵ <i>naṅj</i>	नंक्ष्यति <i>naṅkschyati</i>	अनंक्ष्यत् <i>anaṅkschyat</i>	नंष्टा <i>naṅṣṭhā</i>			
संस् <i>sraṅs</i>	संसे ⁶ <i>sraṅs</i>	संसिष्यते <i>sraṅsishyate</i>	असंसिष्यत् <i>asraṅsishyat</i>	संसिता <i>sraṅsitā</i>	संसिषीष्ट <i>sraṅsishīṣṭa</i>	असंसिष्ट <i>asraṅsishṭa</i>	
बंध् <i>bandh</i>	बंध् <i>bandh</i>	भंक्ष्यति <i>bhaṅkschyati</i>	अभंक्ष्यत् <i>abhaṅkschyat</i>	बंष्टा <i>baṅṣṭhā</i>		अभांसीत् <i>abhaṅsīt</i>	
II. Root.	Base not strengthened.	Part. तं <i>ta</i> , without इ <i>i</i> .	Ger. त्वा <i>tvā</i> , without इ <i>i</i> .	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV. and II. Âtm.
मृज् <i>mṛij</i>	मृज् <i>mṛij</i>	मृष्टः <i>mṛishṭaḥ</i>	मृष्टा ⁷ <i>mṛishṭvā</i>	मृज्यते <i>mṛijyate</i>	मृज्यात् <i>mṛijyāt</i>		
गुह् <i>guh</i>	गुह् <i>guh</i>	गूढः ⁸ <i>gūḍhaḥ</i>	गूढा <i>gūḍhā</i>	गुह्यते <i>guhyaṭe</i>	गुह्यात् <i>guhyaāt</i>		अघुक्षत् <i>aghukshat</i>

¹ Pāṇ. VII. 2, 114.² Pāṇ. VI. 4, 89.³ Pāṇ. VI. 1, 58.⁴ Pāṇ. VI. 1, 50.⁵ Pāṇ. VII. 1, 60.⁶ Pāṇ. VI. 4, 24.⁷ But with इ *i*, मार्जित्वा *mārjitvā*, not मर्जित्वा *marjitvā*.⁸ As to the long ऊ *ū*, see § 128.

सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
<i>srīj</i>	<i>srīj</i>	<i>srishṭaḥ</i>	<i>srishṭvā</i>	<i>srījyate</i>	<i>srījyāt</i>	
मि	मि	मितः	मित्रा	मीयते	मेयात्	
<i>mī</i>	<i>mī</i>	<i>mitaḥ</i>	<i>mitvā</i>	<i>mīyate</i>	<i>meyāt</i>	
नश्	नश्	नष्टः	नष्टा*	नश्यते	नश्यात्	अनशात्
<i>naś</i>	<i>naś</i>	<i>nashṭaḥ</i>	<i>nashṭvā</i>	<i>naśyate</i>	<i>naśyāt</i>	<i>anaśat</i>
स्रस्	स्रस्	स्रस्तः†	स्रस्ता‡	स्रस्यते	स्रस्यात्	अस्रसात्
<i>sras</i>	<i>sras</i>	<i>srastaḥ</i>	<i>srastvā</i>	<i>srasyate</i>	<i>srasyāt</i>	<i>asrasat</i>
बध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्	
<i>bandh</i>	<i>badh</i>	<i>baddhaḥ</i>	<i>baddhvā</i>	<i>badhyate</i>	<i>badhyāt</i>	

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not strengthen their base; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyati*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akuṭit* (Pāṇ. 1. 2, 1). विज् *vi*, to fear, never takes Guṇa before intermediate इ i; Per. Fut. विजिता *vijitā* (Pāṇ. 1. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णुविता *ūrṇavitā* (Pāṇ. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

* Or नष्टा *naśhvā*.

† Roots which thus may drop their nasal, are written in the Dhātupāṭha with their nasal, स्रस् or स्रन् *sras*: while others which retain their nasal throughout, are written without the nasal, but with an indicator इ i; नदि *naḍ*, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि *lag* and कपि *kap*, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं *vilagitam*, burnt; विकपितं *vikapitam*, deformed (Pāṇ. vi. 4, 24, v.). वृहि *vṛih*, वृहति *vṛimhati*, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति *varhayati*, but वृहिता *vṛimhitā*. रंज् *rañj*, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति *rajayati* (Pāṇ. vi. 4, 24, v.). The same root, like some others, drops its nasal before *sārvadhātuka* affixes; रजति *rajati*, &c. (Pāṇ. vi. 4, 26). अञ्च *añch*, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): अञ्चितः *añchitaḥ*, worshipped; otherwise अक्तः *aktaḥ* or अञ्चितः *añchitaḥ*, bent.

‡ Or संसित्वा *samsitvā*.

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>	इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
इः <i>ih</i> *	इष्टं <i>ishṭam</i>	इष्ट <i>ishṭa</i>	इष्टाः <i>ishṭhāḥ</i>	इष्टायां <i>ishṭhām</i>	इध्वं or इद्वं <i>idhvam or idhvam</i>
इत् <i>it</i> *	इष्टां <i>ishṭām</i>	इषुः <i>ishuḥ</i>	इष्ट <i>ishṭa</i>	इष्टातां <i>ishṭām</i>	इषत <i>ishata</i>

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

सं <i>saṁ</i>	स <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	सहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	सं <i>saṁ</i> or तं <i>taṁ</i>	स्त <i>sta</i> or त <i>ta</i>	स्थाः <i>sthāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	ध्वं <i>dhvam</i> or द्वं <i>dhvam</i>
सीत् <i>sīt</i>	सां <i>saṁ</i> or तां <i>tām</i>	सुः <i>suh</i>	स्त <i>sta</i> or त <i>ta</i>	सातां <i>sātām</i>	सत <i>sata</i>

3.

Third Form.

There are some verbs which add स *s* to the end of the root before taking the terminations of the Aorist, and which after this स *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं <i>s-i-ṣam</i>	सिष्व <i>s-i-ṣva</i>	सिष्म <i>s-i-ṣma</i>
सीः <i>s-i-ṣīḥ</i> (originally for सिषीः <i>s-i-ṣīḥ</i>)	सिष्टं <i>s-i-ṣṭam</i>	सिष्ट <i>s-i-ṣṭa</i>
सीत् <i>s-i-ṣīt</i> (originally for सिषीत् <i>s-i-ṣīt</i>)	सिष्टां <i>s-i-ṣṭām</i>	सिषुः <i>s-i-ṣuḥ</i>

4.

Fourth Form.

Lastly, there are some few verbs, ending in अ *a*, ए *ē*, इ *i*, preceded by इ *i*, उ *u*, ऋ *ṛ*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ÂTMANEPADA.

सं <i>saṁ</i>	साव <i>sāva</i>	सान <i>sāna</i>	सि <i>si</i>	सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सानहि <i>sānahi</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>	स्थाः <i>sthāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
सत् <i>sat</i>	सातां <i>sātām</i>	सन् <i>san</i>	सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	सत <i>santa</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada†. लृ *lū*, to cut, अलवृषं *alāvisham* (Pāṇ. VII. 2, 1).

* For इषीः *ishīḥ* and इषीत् *ishīt*.

† Except ष्वि *śvi*, to swell, अज्ययीत् *ajayāt*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). अरु *arū*, to cover, may or may not take Vṛiddhi; औरुषीत् *auruṣīt*, or औरुषीत् *auruṣīt*, or औरुषीत् *auruṣīt* (Pāṇ. VII. 2, 6).

For final vowel, Guṇa in *Ātmanepada*. लृ *lā*, अलविषि *alavishi*.

For medial or initial vowel, Guṇa (if possible) both in *Par.* and *Ātm.* बुध् *budh*, to know; *Par.* अबोधिषं *abodhisham*; *Ātm.* अबोधिषि *abodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in *Par.* if the verb begins with a consonant*. कञ् *kañ*, to sound, अकञ्शिषं *akāñisham* or अकञ्शिषं *akañisham* (Pāṇ. VII. 2, 7); *Ātm.* अकञ्शिषि *akañishi*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; *Desid.* बुबोधिष् *bubodhish*; *Aor.* अबुबोधिषिषं *abubodhishisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y* *may*, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; *Int. base* बेभिद्य् *bebhidy*; *Aor.* *Ātm.* अबेभिदिषि *abebhidishi*. भू *bhū*, to be; *Int. base* बोभूय् *bobhūy*; *Aor.* *Ātm.* अबोभूयिषि *abobhūyishi*. *Denom. base* नमस्य् *namasy*, to worship; *Aor.* अनमस्यिषं *anamasy-isham* or अनमसिषं *anamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in *Parasmaipada*. क्षिप् *kship*, अक्षेप्सं *akshaipsam*; शि *śi*, अक्षेपं *akṣaisham* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *apākshīt* (Pāṇ. VII. 2, 3).

Guṇa in *Ātmanepada*, if the verb ends in इ, ई, उ, ऊ (not in च् *ṛi*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अक्षेपि *akṣepi*; but क्षिप् *kship*, अक्षिप्सि *akshipsi*; कृ *kṛi*, अकृषि *akṛishi*. Final च् *ṛi* becomes ईर् *īr*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षेपं *akshaip-tam*, 3. p. dual अक्षेपतां *akshaip-tām*, 2. p. plur. अक्षेपन् *akshaip-ta*, of क्षिप् *kship*; 2. p. sing. *Ātm.* अकृषाः *akṛithāḥ*, 3. p. sing. अकृत *akṛita*, of कृ *kṛi*, *Ātm.* But from नन्यते *manyate*, अमंस्त *amansta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *dō*, to cut, change their final vowels into इ *i* before the terminations of the *Ātmanepada* (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *upāsthi-ta*; उपास्थितातां *upāsthi-shātām*. In the *Parasmaipada* they take the second aorist. (§ 368.)

* Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the *Parasmaipada*; जल् *jval*, to burn, अज्जालीत् *ajjālīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षञ् *kṣaṇ*, to hurt, श्वास् *śvas*, to breathe, and verbs of the *Chur* class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *agrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षञ् *kṣaṇ*, to hurt, अक्षणीत् *akṣaṇīt*; श्वास् *śvas*, to breathe, अश्वसीत् *aśvasīt*; अनय् *ānay*, to diminish, अनयीत् *anayīt*; रग् *rag*, to suspect, अरगीत् *aragīt*. दीधी *dīdhi*, to shine, वेधी *veḥi*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *adaridrīt*.

§ 353. The roots नी *mī* (*mīnāti*), to destroy, मि *mi* (*minoti*), to throw, and दी *dī*, to destroy, change their final vowels into आ *ā* in the *Ātmanepada*; and ली *lī*, to stick, does so optionally. ली *lī*, अलासीत् *alāśīt* (§ 358) or अलिषीत् *alaishīt*.

§ 354. हन् *han*, to kill, drops its nasal in the *Ātmanepada* (Pân. I. 2, 14); अहत *ahata*, अहसातां *ahasâtām*.

§ 355. गन् *gam*, to go, drops its nasal in the *Ātmanepada* optionally (Pân. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive *Ātmanepada*; गसीष्ट *gasīshṭa* or गंसीष्ट *gamstīshṭa*.

§ 356. यन् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pân. I. 2, 15); उपायत् *upāyata*, he espoused, or उपायंस्त *upāyamsta* (Pân. I. 2, 16).

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the *Ātmanepada* these verbs take the Second Form.

§ 358. The verbs मि *mi*, to throw, नी *mī*, to destroy, and ली *lī*, to stick, if taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I destroyed; अलासिषं *alāsisham* (or अलिषं *alaisham*).

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayamsisham*, &c. (Pân. VII. 2, 73).

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (except दृश् *driś*, to see, Pân. III. 1, 47), ष् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pân. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pân. III. 1, 46); अश्लिषत् *aślikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pân. VII. 3, 73), may take in the *Ātmanepada*

थाः *thāḥ* instead of सथाः *sathāḥ*. वहि *vahi* instead of सावहि *sāvahi*.

त *ta* — सत *sata*. ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, yet not in all persons.

Ex. दुह् *duh*; 2. p. sing. *Ātm.* अदुग्धाः *adugdhāḥ* or अधुक्षथाः *adhukshathāḥ*.

3. p. sing. *Ātm.* अदुग्ध *adugdha* or अधुक्षत *adhukshata*.

1. p. dual *Ātm.* अदुह्वहि *aduhvahi* or अधुक्षवहि *adhukshāvahi*.

2. p. plur. *Ātm.* अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

First Form,
with intermediate इ i.

a. Verbs ending in a vowel; लू *lū*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं <i>alāv-isham</i>	अलाविष्व <i>alāv-ishva</i>	अलाविष्म <i>alāv-ishma</i>
2. अलावीः <i>alāv-īh</i>	अलाविष्टं <i>alāv-ishṭam</i>	अलाविष्ट <i>alāvi-shṭa</i>
3. अलावीत् <i>alāv-it</i>	अलाविष्टां <i>alāv-ishṭām</i>	अलाविषुः <i>alāvi-shuḥ</i>

ÂTMANEPADA.

1. अलविषि <i>alav-ishi</i>	अलविष्वहि <i>alav-ishvahi</i>	अलविष्महि <i>alav-ishmahi</i>
2. अलविष्टाः <i>alav-ishṭhāḥ</i>	अलविषायां <i>alav-ishṭhām</i>	अलविष्मं <i>alav-idhvam</i> or <i>इद्वं -dhvam</i>
3. अलविष्ट <i>alav-ishṭa</i>	अलविषातां <i>alav-ishṭām</i>	अलविषत <i>alav-ishata</i>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-īh</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-it</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्टाः <i>abodh-ishṭhāḥ</i>	अबोधिषायां <i>abodh-ishṭhām</i>	अबोधिष्मं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिषातां <i>abodh-ishṭām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षैप्सं <i>akshaip-sam</i>	अक्षैप्स <i>akshaip-sva</i>	अक्षैप्स <i>akshaip-sma</i>
2. अक्षैप्सीः <i>akshaip-sīh</i>	अक्षैप्सं <i>akshaip-tam</i> (§ 351)	अक्षैप्स <i>akshaip-ta</i>
3. अक्षैप्सीत् <i>akshaip-sit</i>	अक्षैप्सां <i>akshaip-tām</i>	अक्षैप्सुः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्सहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्साः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	अक्षिप्सं <i>akship-dhvam</i>
3. अक्षिप्स <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्सत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, औ, उ, अ, ए, ओ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनीषं <i>anaisham</i>	अनीष्व <i>anaishva</i>	अनीष्म <i>anaishma</i>
2. अनीषीः <i>anaishīh</i>	अनीष्टं <i>anaishṭam</i>	अनीष्ट <i>anaishṭa</i>
3. अनीषीत् <i>anaishit</i>	अनीष्टां <i>anaishṭām</i>	अनीषुः <i>anaishuḥ</i>

ÂTMANEPADA.

1. अनेषि <i>ane-shi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्वहि <i>aneshmahi</i>
2. अनेषाः <i>ane-shāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेदुं <i>anedhvam</i>
3. अनेह <i>ane-shṭa</i>	अनेषातां <i>aneshātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in ऋ *ṛi*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षे <i>akārsham</i>	अकार्षे <i>akārshva</i>	अकार्षे <i>akārshma</i>
2. अकार्षीः <i>akārshāḥ</i>	अकार्षी <i>akārshṭam</i>	अकार्षे <i>akārshṭa</i>
3. अकार्षीत् <i>akārshāt</i>	अकार्षी <i>akārshātām</i>	अकार्षुः <i>akārshuḥ</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृदुं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in दा *dā*; दा *dā*, to give.Âtmanepada only; दा *dā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिदुं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in ऋ *ṛi*; स्तृ *stṛi*, to stretch.Vṛiddhi in Parasmaipada, with intermediate इ *i*.In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)If इ *i* is not inserted, then ऋ *ṛi* changed to ई *ī*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

1. अस्तारिषि or अस्तारीषि <i>astarishi</i> or <i>astarīshi</i>
2. अस्तारिषाः or अस्तारीषाः <i>astarishāḥ</i> or <i>astarīshāḥ</i>
3. अस्तारिष्ट or अस्तारीष्ट <i>astarishṭa</i> or <i>astarīshṭa</i>

Second Form,

without इ *i*.

अस्तीर्षि <i>astīrshi</i>
अस्तीर्षाः <i>astīrshāḥ</i>
अस्तीर्षे <i>astīrshṭa</i>

DUAL.

1. अस्तारिष्वहि or अस्तारीष्वहि <i>astarishvahi</i> or <i>astarīshvahi</i>
2. अस्तारिषायां or अस्तारीषायां <i>astarishāthām</i> or <i>astarīshāthām</i>
3. अस्तारिषातां or अस्तारीषातां <i>astarishātām</i> or <i>astarīshātām</i>

अस्तीर्ष्वहि <i>astīrshvahi</i>
अस्तीर्षायां <i>astīrshāthām</i>
अस्तीर्षातां <i>astīrshātām</i>

PLURAL.

1. अस्तारिष्वहि or अस्तारीष्वहि <i>astarishmahi</i> or <i>astarīshmahi</i>
2. अस्तारिष्वद् or अस्तारीष्वद् <i>astaridhvam</i> - <i>ḍhvam</i> or <i>astarīdhvam</i> - <i>ḍhvam</i>
3. अस्तारिषत or अस्तारीषत <i>astarishata</i> or <i>astarīshata</i>

अस्तीर्ष्वहि <i>astīrshmahi</i>
अस्तीर्षु <i>astīrḍhvam</i>
अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate च् रि; मृन् मृज्, to let off.

Peculiar Vriddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्माक्षं asrāksham	अस्माक्ष्वा asrākshva	अस्माक्ष्मा asrākshma
2. अस्माक्षीः asrākshīḥ	अस्माक्षं asrākshām	अस्माक्ष्वा asrākshā
3. अस्माक्षीत् asrākshīt	अस्माक्षीं asrākshīām	अस्माक्षुः asrākshuh

ÂTMANEPADA.

1. असृक्षि asṛikshi	असृक्षहि asṛikshvahi	असृक्षमहि asṛikshmahi
2. असृक्षाः asṛishṭhāḥ	असृक्षायां asṛikshāthām	असृक्ष्वं asṛiḍdhvam
3. असृक्षत् asṛishṭa	असृक्षातां asṛikshātām	असृक्षत asṛikshata

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधाक्षं adhāksham	अधाक्ष्वा adhākshva	अधाक्ष्मा adhākshma
2. अधाक्षीः adhākshīḥ	अधाक्षं adāgdham	अधाक्ष्वा adāgdha
3. अधाक्षीत् adhākshīt	अधाक्षीं adāgdhām	अधाक्षुः adhākshuh

ÂTMANEPADA.

1. अधक्षि adhakshi	अधक्षहि adhakshvahi	अधक्षमहि adhakshmahi
2. अधक्षाः adagdhāḥ	अधक्षायां adhakshāthām	अधक्ष्वं adhagdhvam
3. अधक्षत् adagdha	अधक्षातां adhakshātām	अधक्षत adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

1. अयासिषं ayāsisham	अयासिष्व ayāsishva	अयासिष्म ayāsishma
2. अयासीः ayāstīḥ	अयासिषं ayāsishām	अयासिष्व ayāsishā
3. अयासीत् ayāstī	अयासिषीं ayāsishīām	अयासिषुः ayāsishuh

नम् nam, to bend.

1. अनंसिषं anamsisham	अनंसिष्व anamsishva	अनंसिष्म anamsishma
2. अनंसीः anamstīḥ	अनंसिषं anamsishām	अनंसिष्व anamsishā
3. अनंसीत् anamstī	अनंसिषीं anamsishīām	अनंसिषुः anamsishuh

FIRST AORIST.

Fourth Form.

दिश् diś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham	अदिक्षाव adikshāva	अदिक्षान adikshāna
2. अदिक्षः adikshah	अदिक्षतं adikshatam	अदिक्षत adikshata
3. अदिक्षत् adikshat	अदिक्षतां adikshatām	अदिक्षन् adikshan

ÂTMANEPADA.

- | | | |
|---------------------------------|-------------------------------|--------------------------------|
| 1. अदिक्षि <i>adikshi</i> | अदिक्षावहि <i>adikshāvahi</i> | अदिक्षामहि <i>adikshāmahi</i> |
| 2. अदिक्षयाः <i>adikshathāh</i> | अदिक्षायां <i>adikshāthām</i> | अदिक्षध्वं <i>adikshadhvam</i> |
| 3. अदिक्षत <i>adikshata</i> | अदिक्षातां <i>adikshātām</i> | अदिक्षन्त <i>adikshanta</i> |

गुह् *guh*, to hide.

PARASMAIPADA.

- | | | |
|------------------------------|------------------------------|----------------------------|
| 1. अघुक्षं <i>aghuksham</i> | अघुक्षाव <i>aghukshāva</i> | अघुक्षाम <i>aghukshāma</i> |
| 2. अघुक्षः <i>aghukshah</i> | अघुक्षतं <i>aghukshatam</i> | अघुक्षत <i>aghukshata</i> |
| 3. अघुक्षत् <i>aghukshat</i> | अघुक्षतां <i>aghukshātām</i> | अघुक्षन् <i>aghukshan</i> |

ÂTMANEPADA.

- | | | |
|---|--|----------------------------------|
| 1. अघुक्षि <i>aghukshi</i> | अघुक्षावहि <i>aghukshāvahi</i> or अगुह्रहि <i>aguhvahi</i> | अघुक्षामहि <i>aghukshāmahi</i> |
| 2. अघुक्षयाः <i>aghukshathāh</i> or अगूढाः <i>agūdhāh</i> | अघुक्षायां <i>aghukshāthām</i> | अघुक्षध्वं or अपूढं ¹ |
| 3. अघुक्षत <i>aghukshata</i> or अगूढ <i>agūdha</i> | अघुक्षातां <i>aghukshātām</i> | अघुक्षन्त <i>aghukshanta</i> |

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.
(§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

- | | | |
|------------------------------|------------------------------|----------------------------|
| 1. अलिक्षं <i>alikhsham</i> | अलिक्षाव <i>alikhshāva</i> | अलिक्षाम <i>alikhshāma</i> |
| 2. अलिक्षः <i>alikhshah</i> | अलिक्षतं <i>alikhshatam</i> | अलिक्षत <i>alikhshata</i> |
| 3. अलिक्षत् <i>alikhshat</i> | अलिक्षतां <i>alikhshātām</i> | अलिक्षन् <i>alikhshan</i> |

ÂTMANEPADA.

- | | | |
|---|--|----------------------------------|
| 1. अलिक्षि <i>alikshi</i> | अलिक्षावहि <i>alikhshāvahi</i> or अलिह्रहि <i>alihvahi</i> | अलिक्षामहि <i>alikhshāmahi</i> |
| 2. अलिक्षयाः <i>alikhshathāh</i> or अलीढाः <i>alīdhāh</i> | अलिक्षायां <i>alikhshāthām</i> | अलिक्षध्वं or अलीढं ² |
| 3. अलिक्षत <i>alikhshata</i> or अलीढ <i>alīdha</i> | अलिक्षातां <i>alikhshātām</i> | अलिक्षन्त <i>alikhshanta</i> |

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

ÂTMANEPADA.

- | | | |
|---|---|------------------------------------|
| 1. अधुक्षि <i>adhukschi</i> | अधुक्षावहि <i>adhukschāvahi</i> or अदुह्रहि <i>aduhvahi</i> | अधुक्षानहि <i>adhukschāmahi</i> |
| 2. अधुक्षयाः <i>adhukschathāh</i> or अदुग्धाः <i>adugdhāh</i> | अधुक्षायां <i>adhukschāthām</i> | अधुक्षध्वं or अधुध्वं ³ |
| 3. अधुक्षत <i>adhukschata</i> or अदुग्ध <i>adugdha</i> | अधुक्षातां <i>adhukschātām</i> | अधुक्षन्त <i>adhukschanta</i> |

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

- | | | |
|---------------------------------------|-------------------------------------|--------------------------------------|
| 1. अधिक्षि <i>adhikshi</i> | अधिक्षावहि or अदिह्रहि ⁴ | अधिक्षामहि <i>adhikshāmahi</i> |
| 2. अधिक्षयाः or अदिग्धाः ⁵ | अधिक्षायां <i>adhikshāthām</i> | अधिक्षध्वं or अधिग्ध्वं ⁶ |
| 3. अधिक्षत or अदिग्ध ⁷ | अधिक्षातां <i>adhikshātām</i> | अधिक्षन्त <i>adhikshanta</i> |

¹ *aghukshadhvam* or *agūdhvam*.² *alikhshadhvam* or *alīdhvam*.³ *adhukschadhvam* or *adhugdhvam*.⁴ *adhikshāvahi* or *adihvahi*.⁵ *adhikshathāh* or *adigdhāh*.⁶ *adhikshadhvam* or *adhigdhvam*.⁷ *adhikshata* or *adigdha*.

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *अ a*, like those of the *Tud* form.

सिच् *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. अस्मिञ्च *asiñcham*.

PARASMAIPADA.

1. अस्मिञ्च <i>asicham</i>	असिञ्चाव <i>asichāva</i>	असिञ्चाम <i>asichāma</i>
2. अस्मिञ्चः <i>asichah</i>	असिञ्चतं <i>asichatam</i>	असिञ्चत <i>asichata</i>
3. अस्मिञ्चत् <i>asichat</i>	असिञ्चतां <i>asichatām</i>	असिञ्चन् <i>asichan</i>

ĀTMANEPA DA.

1. अस्मिञ्चे <i>asiche</i>	असिञ्चावहि <i>asichāvahi</i>	असिञ्चामहि <i>asichāmahi</i>
2. अस्मिञ्चयाः <i>asichathāh</i>	अस्मिञ्चेयां <i>asichethām</i>	अस्मिञ्चध्वं <i>asichadhvam</i>
3. अस्मिञ्चत <i>asichata</i>	अस्मिञ्चेतां <i>asichetām</i>	अस्मिञ्चन्त <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hvayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ĀTMANEPA DA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वयाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in *आ á*, *ए e*, *इ i*, drop these vowels, and substitute a base ending in *अ a*: ह्वे *hve* substitutes ह्वा *hva*, Aor. अह्वं *ahvam*; स्वि *svi* substitutes स्वा *sva*, Aor. अस्वम् *asvam*. Roots ending in *रि ri*, and the root दृश् *drish*, to see, take *Guṇa* (Pân. VII. 4, 16), and then form a base ending in short *अ a*: गृ *gri*, to go, असरत् *asarat*; दृश् *drish*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्दं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *anesam*, I perished (possibly for अननशं *ananaśam*); अशियं *asisham*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*.

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham**), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*),

* आस्थं *āstham* stands irregularly for आसं *āsam*. (Pân. VII. 4, 17.)

in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत् *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushâdi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutâdi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ णि, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs सृ *sri*, to go, ज्ञास् *śās*, to order, and चृ *ri*, to go (चार् *drām*), in Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pân. III. 1, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitstt*.

Optionally, जृ *jri*, to fail, स्तम्भ् *stambh*, to stiffen (अस्तम्भत् *astabhat* or अस्तम्भीत् *astambhît*), मृच् *mruch*, to go (अमृचत् *amruchat* or अमरोचीत् *amrochît*), म्लुच् *mluch*, to go, ग्रुच् *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुञ्च् *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुञ्चीत् *agluñchît*), श्वि *švi*, to grow (irregularly अश्वत् *asvat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in आ *ā*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada; also भू *bhū*, to be. They retain throughout the long final vowel, except before the उः *uḥ* of the 3rd pers. plur., before which the final आ *ā* is rejected. In the Âtmanepada these verbs in आ *ā* take the Second Form of the first aorist, and change आ *ā* to इ *i*.

दा *dā*, to give. Pres. ददामि *dadāmi*; Impf. अददां *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाथ <i>adāva</i>	अदाम <i>adāma</i>
2. अदाः <i>adāḥ</i>	अदातं <i>adātam</i>	अदात <i>adāta</i>
3. अदात् <i>adāt</i>	अदातां <i>adātām</i>	अदुः <i>aduh</i>

भू *bhū*, to be. Pres. भवामि *bhavāmi*; Impf. अभवं *abhavam*.

PARASMAIPADA.

1. अभूव <i>abhūvam</i> *	अभूथ <i>abhūva</i>	अभूम <i>abhūma</i>
2. अभूः <i>abhūḥ</i>	अभूतं <i>abhūtam</i>	अभूत <i>abhūta</i>
3. अभूत् <i>abhūt</i>	अभूतां <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *gā*, to go; दा *dā*, to give; धा *dhā*, to place; पा *pā*, to drink; स्था *sthā*, to stand; दे *de*, to guard; दो *do*, to cut; भू *bhū*, to be. (Pân. II. 4, 77.)

Optionally, घ्रा *ghrā*, to smell; धे *dhe*, to drink; शो *śo*, to sharpen; चो *chho*, to cut; सो *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in था *thāḥ* and ता *ta*, before which the final nasal is rejected. तन् *tan*, to stretch; Aor. अतनिह *atanishṭa* or अतत *atata*; अतनिहाः *atanishṭhāḥ* or अतथाः *atathāḥ* (Pân. II. 4, 79). These forms might

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

be considered as irregular *Âtmanepada* forms of the second aorist, or of the first aorist II, with loss of initial *स्*.

SECOND AORIST.

Second or Reduplicated Form.

§ 370. A few primitive verbs, and the very numerous class of the *Chur* roots, the denominatives and causatives in *अय् ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

§ 371. The primitive verbs which take this form are,

ग्री श्री *śri*, to go, *द्रु द्रु*, to run, *स्रु स्रु*, to flow, *कम् kam*, to love (Pân. III. 1, 48), if expressing the agent; *अशिश्रियत् asisriyat*.

Optionally, *ग्री श्री*, to grow, *धे धे*, to suck (Pân. III. 1, 49), if expressing the agent; *अदधत् adadhat*, § 364, (or *अधात् adhât* or *अधासीत् adhâsît*).

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिश्रियत् asisriyat, he went. *अद्रुद्रुवत् adudruvat*, he ran. *असुसुवत् asusruvat*, he flowed. *अककमत् achakamat*, he loved. *अदधत् adadhat*, he sucked. *अशिश्रियत् asisvriyat*, he grew; also Sec. Aor. *अश्रत् asvat* and First Aor. *अश्रयीत् asvayît* (Pân. III. 1, 49). *हे ह्वे*, to call, forms its Aor. Caus. *अमूहवत् amūhavat* (Pân. VI. 1, 32).

§ 372. The verbs in *अय् ay* drop *अय् ay*, and (with certain exceptions*) reduce their *Guṇa* and *Vṛiddhi* vowels to the simple base vowels: *आ ā* to *अ ā*; *ए e* to *इ i*; *ओ o* to *उ u*; *अर्, आर् ār*, to *अृ ri*; *ईर् ir* to *अृ ri*.

Thus *मादयति mādayati* would become *मद् mad*, (Aor. *अमीमदं amimadam*.)

भेदयति bhedayati — — *भिद् bhid*, (Aor. *अवीभिदं abibhidam*.)

मोदयति modayati — — *मुद् mud*, (Aor. *अमूमुदं amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, *आ ā*, *ई i*, *ए e*, *ऐ ai*, *ऊ ū*, *औ o*, *औ au* are represented in the reduplicative syllable by *अ ā*, *इ i*, *इ i*, *इ i*, *उ ū*, *उ ū*, *उ ū*†.

* These exceptional verbs are (Pân. VII. 4, 2),

Certain denominatives: From *माला mālā*, a garland, is formed the denominative *मालयति mālayati*, Red. Aor. *अममालत् amamālat*; *शास् śās*, Caus. *शासयति śāsayati*, he punishes, Red. Aor. *अशशसत् aśaśasat*.

Those with technical *अृ ri*: *बाध् bādḥ*, to hurt; Caus. *बाधयति bādḥayati*; Aor. *अबबाधत् ababādhat*.

भ्राज् bhrāj, to shine, *भास् bhās*, to shine, *भाष् bhāṣh*, to speak, *दीप् dīp*, to lighten, *जीव् jīv*, to live, *मील् mīl*, to meet, *पीड् pīḍ*, to vex, shorten their vowel optionally. Ex. *भ्राज् bhrāj*; *अबभ्राजत् ababhrājat* or *अबिभ्राजत् abibhrajat* (§ 374).

† *वेष्टय् veshṭay*, to surround, *चेष्टय् cheshṭay*, to move, take either *इ i* or *अ a* in the reduplicative syllable; *अववेष्टत् avaveshṭat* or *अविवेष्टत् aviveshṭat*. *द्योतय् dyotay*, to lighten, takes *इ i*; *अदिद्युतत् adidyutat*.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *ṭīkayati*, अटिटीकं *aṭīṭīkam*.
लोकयति *lokeyati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अरि *ri*. Here the tendency is to make the reduplicated base, with the augment, either उ-उ or उउ-. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the long vowel (*achuchyutat*, not *achūchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, अरि *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

SECOND AORIST.

Second or Reduplicated Form.

I. उ-उ.

पच् *pach*, to cook, पाचयति *pāchayati*; अपीपचत् *apīpachat* *.

भिद् *bhid*, to cut, भेदयति *bhedayati*; अभीभिदत् *abībhīdat*.

मुद् *mud*, to rejoice, मोदयति *modayati*; अमूमुदत् *amūmudat*.

वृत् *vrit*, to exist, वर्तयति *varṭayati*; अवोवृत्तत् *avivṛitat*.

मृज् *mrij*, to cleanse, मार्जयति *mārjayati*; अमीमृजत् *amīmrijat*.

कृत् *kṛt*, to praise, कीर्तयति *kīrtayati*; अचीकृतत् *achīkṛitat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyājayati*; अतित्यजत् *atityajat*.

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrājayati*; अबिभ्राजत् *abibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshēpayati*; अचिक्षिपत् *achikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotayati*; अचुच्युत् *achuchyutat*.

स्वृ *svri*, to sound, स्वारयति *svārayati*; असिस्वरत् *asisvarat*.

* गणय् *gaṇay* and कथय् *kathay* take ई *ī* or अ *a* optionally; अजीगणत् *ajīgaṇat* or अजगणत् *ajagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *ī* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *drī*, त्वर् *tvar*, प्रथ् *prath*, मृद् *mrād*, स्तृ *strī*, स्पृश् *spāś*.

स्मृ *smṛi*; Caus. स्मारयति *smārayati*; Aor. असस्मारत् *asasmarat*.

The same verbs which, as will be shown hereafter, reduplicate अव् *av*, (the Guṇa of उ, ऊ *ū*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनृ; Caus. नावयति *nāvayati*; Des. नुनावयिषति *nunāvayishati*; Aor. of Caus. अनूनवम् *anūnavam*.

2. ॐ ॐ -.

रक्ष् *raksh*, to protect, रक्षयति *rakshayati*; अररक्षत् *ararakshat* *.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*; अबिभिक्षत् *abibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रश् प्रश्, to ask, प्रश्चयति *prachchhayati*; अपप्रश्चत् *apaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandayati*; अचस्कन्दत् *achaskandat*.

§ 377. Roots with radical च् *ri*, followed by a consonant, may optionally take the ॐ-ॐ or ॐ- forms.

वृत् *vrit*, to be, वर्तयति *vartayati*; अववृत्तत् *avivritat* or अववर्तत् *avavartat*.

(Pân. VII. 4, 7.)

मृज् *mrij*, to cleanse, मार्जयति *mārijayati*; अममृजत् *amimrijat* or अममार्जत् *amamdrjat*.

कृत् *kṛt*, to praise, कीर्तयति *kīrtayati*; अचीकृतत् *achīkṛitat* or अचिकीर्तत् *achikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *as* forms the Caus. आशय् *āsay*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *as*; this reduplicated, अशिश् *as-is*; and lastly, with augment and termination, आशिश् *ās-is-am*.

In the same manner, आर्चिश् *ārchicham*, औजिश् *aubjijam*, &c.

§ 379. Are slightly irregular:

पा *pā*, to drink, which forms its causal aorist as अपीपत् *apīpyat* (instead of अपीपयत् *apīpayat*).

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठिपत् *atishṭhipat* (instead of अतिष्ठपत् *atishṭhopat*).

घ्रा *ghrā*, to smell, which forms its causal aorist as अजिघ्रिपत् *ajighripat* or अजिघ्रपत् *ajighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश् <i>asīśayam</i>	अशिश्थाव <i>asīśayāva</i>	अशिश्थाम <i>asīśayāma</i>
2. अशिश्थः <i>asīśayah</i>	अशिश्थतं <i>asīśayatam</i>	अशिश्थत <i>asīśayata</i>
3. अशिश्थत् <i>asīśayat</i>	अशिश्थतां <i>asīśayatām</i>	अशिश्थन् <i>asīśayan</i>

ĀTMANEPA DA.

1. अशिश्थे <i>asīśaye</i>	अशिश्थावहि <i>asīśayāvahi</i>	अशिश्थामहि <i>asīśayāmahi</i>
2. अशिश्थयाः <i>asīśayathāh</i>	अशिश्थेयां <i>asīśayethām</i>	अशिश्थयध्वं <i>asīśayadhvam</i>
3. अशिश्थत <i>asīśayata</i>	अशिश्थेतां <i>asīśayetām</i>	अशिश्थयन्त <i>asīśayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians,

* Radical च् *a* is reduplicated by च् *a* if the root ends in a double consonant.

however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् m, and roots ending in आ ā.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.

1. इष्यामि *ishyāmi*
2. इष्यसि *ishyasi*
3. इष्यति *ishyati*

DUAL.

- इष्यावः *ishyāvah*
- इष्यथः *ishyathah*
- इष्यतः *ishyatah*

PLURAL.

- इष्यामः *ishyāmah*
- इष्यथ *ishyatha*
- इष्यन्ति *ishyanti*

ÂTMANEPA DA.

1. इष्ये *ishye*
2. इष्यसे *ishyase*
3. इष्यते *ishyate*

- इष्यावहे *ishyāvahe*
- इष्येथे *ishyethe*
- इष्येते *ishyete*

- इष्यामहे *ishyāmahe*
- इष्यध्वे *ishyadhve*
- इष्यन्ते *ishyante*

The cases in which the इ i of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, §§ 331 seq. For the cases in which इ i is changed to ई ī, see § 340. On the change of च sha and स sa, see §§ 100 seq. On the strengthening of the radical vowel, see chapter XII, §§ 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Âtm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhaviṣhyāmi*) and § 345 (*mārṣhyāmi*). These

peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final *ए e*, *ऐ ai*, *ओ o* are changed to *आ ā*; *गै gai*, to sing, *गास्यामि gāsyāmi*, &c.
2. Final *इ i* and *ई ī*, *उ u*, *ऊ ū*, *चु ri* and *चृ rl*, take Guṇa; *जि ji*, to conquer, *जेस्यामि jeshyāmi*; *भू bhū*, *भविष्यामि bhavishyāmi*; *कृ kri*, *करिष्यामि karishyāmi*; *दृ drī*, to tear, *दरिष्यामि darishyāmi* or *दरोष्यामि darīshyāmi*. There are the usual exceptions, *कू kū*, to sound, *कुविष्यामि kuvishyāmi*. (§ 345, note.)
3. Penultimate *इ i*, *उ u*, *चु ri*, prosodially short, take Guṇa; *चृ rl* becomes *ईर् īr*; *बुध् budh*, *बोधिष्यामि bodhishyāmi*; *भिद् bhid*, *भेत्स्यति bhetsyati*.

बुध् budh, to know,
with intermediate *इ i*.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyasi*
3. बोधिष्यति *bodhishyati*

DUAL.

- बोधिष्यावः *bodhishyāvah*
बोधिष्यथः *bodhishyathah*
बोधिष्यतः *bodhishyatah*

PLURAL.

- बोधिष्यामः *bodhishyāmah*
बोधिष्यथ *bodhishyatha*
बोधिष्यन्ति *bodhishyanti*

ĀTMANEPAḌA.

1. बोधिष्ये *bodhishye*
2. बोधिष्यसे *bodhishyase*
3. बोधिष्यते *bodhishyate*

- बोधिष्यावहे *bodhishyāvāhe*
बोधिष्येथे *bodhishyethe*
बोधिष्येते *bodhishyete*

- बोधिष्यामहे *bodhishyāmāhe*
बोधिष्यध्वे *bodhishyadhve*
बोधिष्यन्ते *bodhishyante*

इ i, to go,

without intermediate *इ i*.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyasi*
3. एष्यति *eshyati*

- एष्यावः *eshyāvah*
एष्यथः *eshyathah*
एष्यतः *eshyatah*

- एष्यामः *eshyāmah*
एष्यथ *eshyatha*
एष्यन्ति *eshyanti*

ĀTMANEPAḌA.

1. एष्ये *eshye*
2. एष्यसे *eshyase*
3. एष्यते *eshyate*

- एष्यावहे *eshyāvāhe*
एष्येथे *eshyethe*
एष्येते *eshyete*

- एष्यामहे *eshyāmāhe*
एष्यध्वे *eshyadhve*
एष्यन्ते *eshyante*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the *Tud* class is changed into an imperfect.

बुध् budh, to know,
with intermediate *इ i*.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्य *abodhishyam*
2. अबोधिष्यः *abodhishyah*
3. अबोधिष्यत् *abodhishyat*

DUAL.

- अबोधिष्याव *abodhishyāvah*
अबोधिष्यतः *abodhishyatam*
अबोधिष्यतां *abodhishyatām*

PLURAL.

- अबोधिष्याम *abodhishyāma*
अबोधिष्यन्त *abodhishyanta*
अबोधिष्यन् *abodhishyān*

ÂTMANEPA DA.

- | | | |
|------------------------------------|----------------------------------|-----------------------------------|
| 1. अबोधिये <i>abodkishye</i> | अबोधियावहि <i>abodkishyāvahi</i> | अबोधियामहि <i>abodkishyāmahi</i> |
| 2. अबोधियथा: <i>abodkishyathāḥ</i> | अबोधियेषां <i>abodkishyethām</i> | अबोधियध्वं <i>abodkishyadhvam</i> |
| 3. अबोधियत <i>abodkishyata</i> | अबोधियेतां <i>abodkishyetām</i> | अबोधियन्त <i>abodkishyanta</i> |

इ i,

without intermediate इ i.

PARASMAIPADA.

- | | | |
|--------------------------|--------------------------|------------------------|
| 1. ऐष्ये <i>aishyam</i> | ऐष्याव <i>aishyāva</i> | ऐष्याम <i>aishyāma</i> |
| 2. ऐष्य: <i>aishyaḥ</i> | ऐष्यतं <i>aishyatam</i> | ऐष्यत <i>aishyata</i> |
| 3. ऐष्यत् <i>aishyat</i> | ऐष्यतां <i>aishyatām</i> | ऐष्यन् <i>aishyan</i> |

ÂTMANEPA DA.

- | | | |
|------------------------------|----------------------------|-----------------------------|
| 1. ऐष्ये <i>aishye</i> | ऐष्यावहि <i>aishyāvahi</i> | ऐष्यामहि <i>aishyāmahi</i> |
| 2. ऐष्यथा: <i>aishyathāḥ</i> | ऐष्येषां <i>aishyethām</i> | ऐष्यध्वं <i>aishyadhvam</i> |
| 3. ऐष्यत <i>aishyata</i> | ऐष्येतां <i>aishyetām</i> | ऐष्यन्त <i>aishyanta</i> |

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

- | | | |
|--------------------------|-------------------------|------------------------|
| 1. इतास्मि <i>itāsmi</i> | इतासः <i>itāsvaḥ</i> | इतास्मः <i>itāsmāḥ</i> |
| 2. इतासि <i>itāsi</i> | इतास्यः <i>itāsthaḥ</i> | इतास्य <i>itāstha</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

ÂTMANEPA DA.

- | | | |
|-----------------------|--------------------------|--------------------------|
| 1. इताहे <i>itāhe</i> | इतास्महे <i>itāsvahe</i> | इतास्महे <i>itāsmāhe</i> |
| 2. इतासे <i>itāse</i> | इतासाथे <i>itāsāthe</i> | इताध्वे <i>itādhve</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ i or ई ī, see §§ 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधितास्मि *bodhitāsmi*
2. बोधितासि *bodhitāsi*
3. बोधिता *bodhitā*

DUAL.

1. बोधितासः *bodhitāsvaḥ*
2. बोधितास्यः *bodhitāsthaḥ*
3. बोधितारौ *bodhitārau*

PLURAL.

1. बोधितास्मः *bodhitāsmāḥ*
2. बोधितास्य *bodhitāstha*
3. बोधितारः *bodhitāraḥ*

ÂTMANEPA DA.

1. बोधिताहे *bodhitāhe*
2. बोधितासे *bodhitāse*
3. बोधिता *bodhitā*

1. बोधितास्महे *bodhitāsvahe*
2. बोधितासाथे *bodhitāsdthe*
3. बोधितारौ *bodhitārau*

1. बोधितास्महे *bodhitāsmāhe*
2. बोधिताध्वे *bodhitādhve*
3. बोधितारः *bodhitāraḥ*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतासः <i>etāsvaḥ</i>	एतास्मः <i>etāsmah</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

ĀTMANEPAḌA.

1. एतास्महे <i>etāsmhe</i>	एतास्महे <i>etāsvahe</i>	एतास्महे <i>etāsmahē</i>
2. एतासे <i>etāse</i>	एतासाथे <i>etāsāthe</i>	एतास्महे <i>etāsmahē</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स् *s* before the personal terminations. In the Parasmaipada this स् *s* stands between the या *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम्, यात, युः,
<i>yām, yāḥ, yāt, yāva, yātam, yātām, yāma, yāta, yuḥ</i> , we have
Ben. यासं, याः, यात्, यास्, यास्तं, यास्तां, यास्म, यास्त, यासुः.
<i>yāsam, yāḥ, yāt, yāsva, yāstam, yāstām, yāsmā, yāsta, yāsuḥ</i> .

These two sets of terminations stand to each other in the same relation as the terminations of the imperfect and those of the first aorist II. यासः *yāsaḥ* and यासत् *yāsat* are contracted to याः *yāḥ* and यात् *yāt*, like the 2nd and 3rd pers. sing. of the first aorist I: इषीः *ishīḥ* to ईः *īḥ*, इषीत् *ishīt* to ईत् *īt*, or like the सीः *sīḥ* and सीत् *sīt* of the first aorist II, which really stand for स् + स् *s + s*, and स् + त् *s + t*.

In the Ātmanepada the स् *s* stands *before* the terminations of the optative, e.g. सीय *sīya* instead of ईय *īya*. Besides this, the personal terminations originally beginning with त् *t* or थ् *th* take an additional स् *s*. (Remark, that the स् *s* before these terminations is liable to be dropt after a short vowel in the first aorist, § 351.) Thus, instead of

Opt. ईय, ईयाः, ईत्, ईयहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,
<i>īya, īthāḥ, īta, īvahi, īyāthām, īyātām, īmahi, īdhvam, īran</i> , we have
Ben. सीय, सीयाः, सीय, सीयहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.
<i>sīya, sīsthāḥ, sīstha, sīvahi, sīyāsthām, sīyāstām, sīmahi, sīdhvam, sīran</i> .

§ 386. Verbal bases ending in चय् *ay* (Chur, Caus. Denom. &c.) drop चय् *ay* before the terminations of the benedictive Par.: चोरय् *choray*, Ben. चोरयासं *choryāsam*; but in Ātm. चोरयिषीय *chorayishīya*. Denominative bases in य् *y* drop य् *y* in the Ben. Par.: पुत्रीय् *putrīy*, Ben. पुत्रीयासं *putrīyāsam*; but in Ātm. पुत्रीयिषीय *putrīyishīya*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the

benedictive Âtmanepada to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्यासं *chityâsam*, Âtm. चेतिसीय *chetishīya*.

§ 388. The benedictive Parasmaipada never takes intermediate इ i. The benedictive Âtmanepada generally takes intermediate इ i. Exceptions are provided for by the rules §§ 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, रु ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pân. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyate*; Int. चेचीयते *chechīyate*. Final रु *ri* is changed to रि *ri*. (Pân. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyate*. (The Intensive has चेक्रीयते *chekriyate*, Pân. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final रु *ri* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pân. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryate*; Int. सास्मर्यते *sāsmaryate*.

Also in रु *ri*, to go; Ben. अर्यात् *aryāt*; Pass. अर्यते *aryate*; Int. अरार्यते *arāryate*. Final रु *ri* is changed to ईर् *īr*, and, after labials, to ऊर् *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तीर्यात् *stīryāt*; Pass. स्तीर्यते *stīryate*; Int. तेस्तीर्यते *testīryate*.

पृ *pṛi*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryate*; Int. पोपूर्यते *popūryate*. Exceptions: झी *śi* is changed to शय् *śay*.

झी *śi*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is Âtmanepadin); Pass. शय्यते *śayyate*; Int. शाशय्यते *śāśayyate*. (Pân. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pân. VII. 4, 24.)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh*. (Pân. VII. 4, 23.) Ben. उह्यात् *ūhyāt*; Pass. उह्यते *ūhyate*.

Ben. समुह्यात् *samuhyāt*; Pass. समुह्यते *samuhyate*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pân. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyate* or जन्वते *janyate*; Int. जाजायते *jājāyate* or जंजन्वते *jañjanyate*.

सन् *san*, to obtain; Ben. सायात् *sáyāt* or सन्यात् *sanyāt*; Pass. सायते *sáyate* or सन्यते *sanyate*; Int. सासायते *sásáyate* or संसन्यते *saṁsanyate*.

खन् *khan*, to dig; Ben. खायात् *kháyāt* or खन्यात् *khanyāt*; Pass. खायते *kháyate* or खन्यते *khanyate*; Int. खासायते *chákháyate* or चंखन्यते *chanṁkhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *táyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *á*: धी *dhyai*, ध्यायते *dhyáyate*. Roots ending in आ *á* retain it: पा *pá*, पायते *páyate*, he is protected. But the following roots change their final vowel into ई *í* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pân. vi. 4, 66, 67, 69.)

The six verbs called घृ *gh**, and the following verbs:

	Passive.	Intensive.	Benedictive†.	Gerund.
दा <i>dá</i> , to give	दीयते <i>dīyate</i>	देदीयते <i>dedīyate</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>má</i> , to measure	मीयते <i>mīyate</i>	मेमीयते <i>memīyate</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthá</i> , to stand	स्थीयते <i>sthīyate</i>	तेथीयते <i>teshṭhīyate</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाय <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyate</i>	जेगीयते <i>jegīyate</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pá</i> , to drink	पीयते <i>pīyate</i>	पेपीयते <i>pepīyate</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>há</i> , to leave	हीयते <i>hīyate</i>	जेहीयते <i>jehīyate</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyate</i>	सेसीयते <i>seshīyate</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take *Samprasāraṇa* in the benedictive (Pân. iii. 4, 104), passive, participle, and gerund. (Pân. vi. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* ‡, to sleep; वञ् *vaś* (Pân. vi. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyāt*; Pass. उच्यते *uchyate*; Part. उक्तः *uktaḥ*; Ger. उक्त्वा *uktvā*. The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* ||, to cover; ह्वे *hve* ||, to call; वद् *vad*, to speak; श्वि *śvi* ||, to grow.

* This term comprises the six roots डुदाम्, दाण्, दो, देह्, डुधाम्, and घेद्, all varieties of the radicals दा *dá* and धा *dhá*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pân. i. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *á* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pân. vi. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लयायात् *gláyāt*. ख्या *khyá*, to call; ख्यायात् *khyáyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes *Samprasāraṇa* in the reduplicated aorist (Pân. vi. 1, 18). असूषुपत् *asūshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take *Samprasāraṇa* in the intensive also (Pân. vi. 1, 19); सोषुष्यते *soshupyate*, सेसिम्यते *sesimyate*, वेवीयते *vevīyate*. श्वि *śvi* takes *Samprasāraṇa* optionally in the intensive (Pân. vi. 1, 30); शोशूयते *śośūyate* or शेषीयते *śeśīyate*. ह्वे *hve* forms Int. जोहूयते *johūyate* (Pân. vi. 1, 33). In the intensive चाय् *cháy* forms चेकीयते *chekīyate* (Pân. vi. 1, 21); प्याय् *pyáy*, पेपीयते *pepīyate* (Pân. vi. 1, 29).

§ 394. The following verbs take *Samprasāraṇa* in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. vi. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्य् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रच् *vraśch*, to cut; प्रच् *prachh*, to ask; भ्रज् *bhrajj*, to fry.

ग्रह् *grah*; Ben. गृह्यात् *grihyāt*; Pass. गृह्यते *grihyate*; Part. गृहीतः *grihītaḥ*; Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jarīgrihyate*.

§ 395. शास् *śās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. vi. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyate*; Part. शिशः *śishḥ*; Ger. शिश्वा *śishvā*; Aor. अशिषत् *aśishat*.

§ 396. With regard to the benedictive *Ātm.* see the general rules as to the strengthening of the base, § 344. Remember, that if the benedictive *Ātm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च् *ri* are left unchanged, whereas in other strengthening tenses they take *Guna* (§ 344). Final च् *ri*, too, remains unchanged, and च् *ri* becomes ईर् *īr*, or, after labials, ऊर् *ūr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipśīya*; पू *pri*, to fill, पूषीय *pūśīya*.

Benedictive.

PARASMAIPADA.

1. बुध्यासं <i>budhyāsam</i>	बुध्यास्व <i>budhyāsva</i>	बुध्यास्तु <i>budhyāstu</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्तु <i>budhyāstu</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstān</i>	बुध्यासुः <i>budhyāsuḥ</i>

ĀTMANEPAIDA.

1. बोधिषीय <i>bodhiśīya</i>	बोधिषीयहि <i>bodhiśīyahi</i>	बोधिषीमहि <i>bodhiśīmahi</i>
2. बोधिषीडाः <i>bodhiśīḥ</i>	बोधिषीयास्यां <i>bodhiśīyāsthām</i>	बोधिषीध्वं <i>bodhiśīdhvam</i>
3. बोधिषीह <i>bodhiśīḥ</i>	बोधिषीयास्तां <i>bodhiśīyāstān</i>	बोधिषीरन् <i>bodhiśīran</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Ātmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Ātmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive.

Ātm. नह्यते *nāhyate*, he binds; Pass. नह्यते *nahyāte*, he is bound.

§ 399. Bases in च् *ay* (Chur, Caus. Denom. &c.) drop च् *ay* before य *ya* of the passive.

बोधय् *bodhay*, to make one know; बोध्यते *bodh-yate*, he is made to know.

चोरय् *choray*, to steal; चोर्यते *chor-yate*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूप् *lolūp*, to cut much; लोलूष्यते *lolūyyate*, he is cut much.

Intensive bases ending in य् *y*, preceded by a consonant, drop their य् *y*.

चेभिद् *bebhidy*, to sever; चेभिद्यते *bebhidyate*, it is severed.

दीप्ति *dīdhti*, to shine, वेप्ति *vepti*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीप्ति *dīdhti*, दीप्यते *dīdhyate*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, §§ 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये <i>bhūye</i>	भूयसे <i>bhūyase</i>	भूयते <i>bhūyate</i>
Impf. अभूये <i>abhūye</i>	अभूयथाः <i>abhūyathāḥ</i>	अभूयत <i>abhūyata</i>
Opt. भूयेय <i>bhūyeya</i>	भूयेथाः <i>bhūyethāḥ</i>	भूयेत <i>bhūyeta</i>
Imp. भूयै <i>bhūyai</i>	भूयस्व <i>bhūyasva</i>	भूयतां <i>bhūyatām</i>
DUAL.		
Pres. भूयावहे <i>bhūyāvāhe</i>	भूयेथे <i>bhūyethe</i>	भूयेते <i>bhūyete</i>
Impf. अभूयावहि <i>abhūyāvāhi</i>	अभूयेथां <i>abhūyethām</i>	अभूयेतां <i>abhūyetaṁ</i>
Opt. भूयेवहि <i>bhūyevāhi</i>	भूयेयाथां <i>bhūyeyāthām</i>	भूयेयातां <i>bhūyeyātaṁ</i>
Imp. भूयावहै <i>bhūyāvāhai</i>	भूयेथां <i>bhūyethām</i>	भूयेतां <i>bhūyetaṁ</i>
PLURAL.		
Pres. भूयामहे <i>bhūyāmahe</i>	भूयध्वे <i>bhūyadhve</i>	भूयन्ते <i>bhūyante</i>
Impf. अभूयामहि <i>abhūyāmahi</i>	अभूयध्वं <i>abhūyadhvam</i>	अभूयन्त <i>abhūyanta</i>
Opt. भूयेमहि <i>bhūyemahi</i>	भूयेध्वं <i>bhūyedhvam</i>	भूयेरन् <i>bhūyeran</i>
Imp. भूयामहै <i>bhūyāmāhai</i>	भूयध्वं <i>bhūyadhvam</i>	भूयन्तां <i>bhūyantaṁ</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य *ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The य *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikarāṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Ātmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the *Ātmanepada*, as well as कृ *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of *Ātmanepada*, and without differing from the paradigms given above, except in the third person singular.

The second aorist *Ātmanepada* is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guna of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of चलविष्ट <i>alavishṭa</i> , we find चलायि <i>alāv-i</i> .			} First Form.
अबोधिष्ट <i>abodhishṭa</i> ,	—	अबोधि <i>abodh-i</i> .	
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshep-i</i> .	
अनेष्ट <i>aneshṭa</i> ,	—	अनायि <i>anāy-i</i> .	} Second Form.
अकृत <i>akṛita</i> ,	—	अकारि <i>akār-i</i> .	
अदित <i>adita</i> ,	—	अदायि <i>adāy-i</i> .	
अस्तीष्ट <i>astīrshṭa</i> ,	—	अस्तारि <i>astār-i</i> .	
अस्तृष्ट <i>astṛishṭa</i> ,	—	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagdha</i> ,	—	अदाहि <i>adāh-i</i> .	
अदिक्षत <i>adikshata</i> ,	—	अदेशि <i>ades-i</i> .	} Fourth Form.
अघुक्षत <i>aghukshata</i> ,	—	अगूहि <i>agūh-i</i> .	
अलिक्षत <i>alikhata</i> ,	—	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> ,	—	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.
दा *dā*, अदायि *adāyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय् ay (Chur, Caus. Denom. &c.) drop अय् ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय् ay may reappear, i.e. the *Ātm.* may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय् ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभविषि *abhāvishi*, अभविष्टाः *abhāvishṭhāḥ*, अभवि *abhāvi*; or
अभावयिषि *abhāvayishi*, अभवयिष्टाः *abhāvayishṭhāḥ*, अभवि *abhāvi*.

§ 406. Intensive bases in य् y add the passive इ i, without Guna.

Int. बोभूय् *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य् y, preceded by a consonant, drop य् y, and refuse Guna.

Int. बेभिद्य् *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guna.

Des. बुबोधिष्य् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

- रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pân. VII. 1, 63.) See § 345, †.
 रध् *radh*, to kill, — अरंधि *arandhi*. (Pân. VII. 1, 61.)
 जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pân. VII. 1, 61.)
 भंज् *bhañj*, to break, — अभंजि *abhañji* or अभानि *abhāji*. (Pân. VI. 4, 33.)
 लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pân. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

- जन् *jan*, to beget, — अजनि *ajani*. (Pân. VII. 3, 35.)
 बध् *badh*, to strike, — अबधि *abadhi*. (Pân. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i*, do not lengthen their radical vowel. (Pân. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*. Pânini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pân. VII. 3, 34, v.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 183.)

अलविषि <i>alavishi</i>	अलविष्यहि <i>alavishvahi</i>	अलविष्यहि <i>alavishmahi</i>
अलविष्टः <i>alavishṭhāḥ</i>	अलविष्याथां <i>alavishāthām</i>	अलविध्यं or ०द्वं <i>alavidhcam or -dhcam</i>
अलावि <i>alāvi</i>	अलविषातां <i>alavishātlām</i>	अलविषत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishye*, I shall be known.

Cond. अबोधिष्ये *abodhishye*, I should be known.

Periph. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishīya*, May I be known!

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृञ् *drīṣ*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लु *lu* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि <i>alāvi-shi</i> ,	by the side of अलविषि <i>alāvi-shi</i> .
2. अलाविष्टः <i>alāvi-shṭhāḥ</i> ,	— — अलविष्टः <i>alāvi-shṭhāḥ</i> .
3. अलावि <i>alāvi</i> ,	— — अलावि <i>alāvi</i> .

Dual 1. pers. अलाविष्यहि *alāvi-shvahi*, by the side of अलविष्यहि *alāvi-shvahi*.

2. अलाविष्यां *alāvi-shāthām*, — — अलविष्यां *alāvi-shāthām*.

3. अलाविष्यातां *alāvi-shātām*, — — अलविष्यातां *alāvi-shātām*.

Plur. 1. pers. अलाविष्यहि *alāvi-shmahi*, by the side of अलविष्यहि *alāvi-shmahi*.

2. अलाविष्यं *alāvi-dhvam* or °द्वं-*dhvam* — अलविष्यं *alāvi-dhvam* or °द्वं.

3. अलाविष्यत *alāvi-shata*, — — अलविष्यत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.

Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.

Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence

Aor. अचायिषि *achāyishi*, besides अचेपि *acheshi*, &c.

Fut. चायिष्ये *chāyishye*, — चेप्ये *cheshye*.

Cond. अचायिष्ये *achāyishye*, — अचेप्ये *acheshye*.

Per. Fut. चायिताहे *chāyitāhe*, — चेताहे *chetāhe*.

Ben. चायिषीय *chāyishīya*, — चेपीय *cheshīya*.

From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence

Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.

Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsye*.

Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsye*.

Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.

Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāsīya*.

From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence

Aor. अध्वारिषि *adhvārishi*, besides अध्वृषि *adhvṛishi* or अध्वरिषि *adhvārishi*.

Fut. ध्वारिष्ये *dhvārishye*, — ध्वरिष्ये *dhvārishye*.

Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वर्ताहे *dhvārtāhe*.

Ben. ध्वारिषीय *dhvārishīya*, — ध्वृषीय *dhvṛishīya* or ध्वरिषीय *dhvārishīya**.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence

Aor. अघानिषि *aghānishi*, besides (अवधिषि *avadhishi*). Pâp. VI. 4, 62†.

Fut. घानिष्ये *ghānishye*, — हनिष्ये *hanishye*.

Per. Fut. घानिताहे *ghānitāhe*, — हंताहे *hantāhe*.

Ben. घानिषीय *ghānishīya*, — (वधिषीय *vadhishīya*).

From दृश् *dris*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence

Aor. अदर्शिषि *adarśishi*, besides अदृक्षि *adrīkshi*.

Fut. दर्शिष्ये *darśishye*, — दृक्ष्ये *drakshye*.

Per. Fut. दर्शिताहे *darśitāhe*, — दृष्टाहे *drashtāhe*.

Ben. दर्शिषीय *darśishīya*, — दृक्षीय *drīkshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grahītāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the *Ātmanepada* of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपास्तातां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, *Ātm.*), अदीपि *adīpi* or अदीपिषि *adīpiṣhṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, *Ātm.*; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिषि *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, *Ātm.*), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिषि *apūriṣhṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhā, *Ātm.*; really Div form of Tan), अतायि *atāyi* or अतायिषि *atāyiṣhṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिषि *apyāyiṣhṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the *Vikaraṇas* of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the *Ānga* base, from which the *Pada* and *Bha* base can be easily deduced according to general rules (§ 182). Thus

भवन्ति	भवन्त्	Nom. S. भवन्	Acc. भवन्तं	Instr. भवता &c.
<i>bhavanti</i>	<i>bhavant</i>	<i>bhavan</i>	<i>bhavantam</i>	<i>bhavatā</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudanti</i>	<i>tudant</i>	<i>tudan</i>	<i>tudantam</i>	<i>tudatā</i>
दीप्यन्ति	दीप्यन्त्	दीप्यन्	दीप्यन्तं	दीप्यता &c.
<i>dīpyanti</i>	<i>dīpyant</i>	<i>dīpyan</i>	<i>dīpyantam</i>	<i>dīpyatā</i>

चोरयन्ति	चोरयन्त्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>chorayanti</i>	<i>chorayant</i>	<i>chorayan</i>	<i>chorayantam</i>	<i>chorayatā</i>
सुन्वन्ति	सुन्वन्त्	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvanti</i>	<i>sunvant</i>	<i>sunvan</i>	<i>sunvantam</i>	<i>sunvatā</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvanti</i>	<i>tanvant</i>	<i>tanvan</i>	<i>tanvantam</i>	<i>tanvatā</i>
क्रीयन्ति	क्रीयन्त्	क्रीयन्	क्रीयन्तं	क्रीयता &c.
<i>krīyanti</i>	<i>krīyant</i>	<i>krīyan</i>	<i>krīyantam</i>	<i>krīyatā</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c.
<i>adanti</i>	<i>adant</i>	<i>adan</i>	<i>adantam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>juhvanti</i>	<i>juhvat</i>	<i>juhvan</i>	<i>juhvantam</i>	<i>juhvatā</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c.
<i>rundhanti</i>	<i>rundhant</i>	<i>rundhan</i>	<i>rundhantam</i>	<i>rundhatā</i>
बोभुवन्ति Intens.	बोभुवन्त्	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bobhuvanti</i>	<i>bobhuvat</i>	<i>bobhuvan</i>	<i>bobhuvantam</i>	<i>bobhuvatā</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyanti</i>	<i>bhavishyant</i>	<i>bhavishyan</i>	<i>bhavishyantam</i>	<i>bhavishyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds with the Bha base of the participle, only that the स् *s*, as it is always followed by a vowel, is changed to श् *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uh*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः <i>babhūvuh</i>	बभूवुषा <i>babhūvushā</i>	बभूवान् <i>babhūvān</i>	बभूवांसं <i>babhūvāmsam</i>	बभूवद्भिः <i>babhūvadbhiḥ</i>
निन्युः <i>ninyuh</i>	निन्युषा <i>ninyushā</i>	निनीषान् <i>ninīvān</i>	निनीषांसं <i>ninīvāmsam</i>	निनीवद्भिः <i>ninīvadbhiḥ</i>
तुतुदुः <i>tutuduh</i>	तुतुदुषा <i>tutudushā</i>	तुतुद्वान् <i>tutudvān</i>	तुतुद्वांसं <i>tutudvāmsam</i>	तुतुद्वद्भिः <i>tutudvadbhiḥ</i>
दिदिवुः <i>didivuh</i>	दिदिवुषा <i>didivushā</i>	दिदिषान् (§ 143) <i>didivān</i>	दिदिषांसं <i>didivāmsam</i>	दिदिषद्भिः <i>didivadbhiḥ</i>
चोरयामासुः <i>chorayāmsuh</i>	चोरयामासुषा <i>chorayāmsushā</i>	चोरयामासिवान् <i>chorayāmāsvān</i>	चोरयामासिवांसं <i>chorayāmāsvāmsam</i>	चोरयामासिवद्भिः <i>chorayāmāsvadbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvuh</i>	सुषुवुषा <i>sushuvushā</i>	सुषुवान् <i>sushuvān</i>	सुषुवांसं <i>sushuvāmsam</i>	सुषुवद्भिः <i>sushuvadbhiḥ</i>
तेनुः <i>tenuh</i>	तेनुषा <i>tenushā</i>	तेनिवान् <i>tenivān</i>	तेनिवांसं <i>tenivāmsam</i>	तेनिवद्भिः <i>tenivadbhiḥ</i>
चिक्रियुः <i>chikriyuh</i>	चिक्रियुषा <i>chikriyushā</i>	चिक्रीवान् <i>chikrīvān</i>	चिक्रीवांसं <i>chikrīvāmsam</i>	चिक्रीवद्भिः <i>chikrīvadbhiḥ</i>
आदुः <i>āduh</i>	आदुषा <i>ādushā</i>	आदिवान् <i>ādivān</i>	आदिवांसं <i>ādivāmsam</i>	आदिवद्भिः <i>ādivadbhiḥ</i>
जुहुवुः <i>juhuvuh</i>	जुहुवुषा <i>juhuvushā</i>	जुहुवान् <i>juhuvān</i>	जुहुवांसं <i>juhuvāmsam</i>	जुहुवद्भिः <i>juhuvadbhiḥ</i>
रुरुधुः <i>rurudhuh</i>	रुरुधुषा <i>rurudhushā</i>	रुरुध्वान् <i>rurudhvān</i>	रुरुध्वांसं <i>rurudhvāmsam</i>	रुरुध्वद्भिः <i>rurudhvadbhiḥ</i>

§ 417. In five verbs, where the insertion of इ *i* before वस् *vas* is optional (§ 337, 8), we get the following forms :

	3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
जग्	जग्मुः <i>jagmuh</i>	जग्मुषा <i>jagmushā</i>	जग्मिवान् or जगन्वान्* <i>jagmivān or jaganvān</i>	जग्मिवांसं <i>jagmivāmsam</i>	जग्मिवद्भिः <i>jagmivadbhiḥ</i>
जघ्न	जघ्नुः <i>jaghnuh</i>	जघ्नुषा <i>jaghnuushā</i>	जघ्निवान् or जघन्यान् <i>jaghnivān or jaghanvān</i>	जघ्निवांसं <i>jaghnivāmsam</i>	जघ्निवद्भिः <i>jaghnivadbhiḥ</i>
विद्	विदिदुः <i>vididuh</i>	विदिदुषा <i>vividushā</i>	विदिद्वान् or विदिदिवान् <i>vividevān or vividivān</i>	विदिद्वीवांसं <i>vividvāmsam</i>	विदिद्वद्भिः <i>vividvadbhiḥ</i>
विश्	विदिशुः <i>viśishuh</i>	विदिशुषा <i>viviśushā</i>	विदिश्वान् or विदिशिवान् <i>viviśvān or viviśivān</i>	विदिश्वीवांसं <i>viviśvāmsam</i>	विदिश्वद्भिः <i>viviśvadbhiḥ</i>
दृश्	ददृशुः <i>dadṛishuh</i>	ददृशुषा <i>dadṛishushā</i>	ददृश्वान् or ददृशिवान् <i>dadṛiśvān or dadṛiśivān</i>	ददृश्वीवांसं <i>dadṛiśvāmsam</i>	ददृश्वद्भिः <i>dadṛiśvadbhiḥ</i>

§ 418. The participle of the reduplicated perfect *Ātmanepada* is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. *Ātm.*, and substituting आन *āna*.

बभूविरे *babhūvire*—बभूवानः *babhūvānaḥ*

चक्रिरे *chakrīre*—चक्रानः *chakrānaḥ*

ददिरे *dadīre*—ददानः *dadānaḥ*

§ 419. The participle present *Ātmanepada* has two terminations,—मान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present *Ātm.*, drop the termination न्ते *nte*, and replace it by मानः *mānaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present *Ātm.*, drop the termination अते *ate*, and replace it by आनः *ānaḥ*.

* The same optional forms run through all the *Pada* and *Bha* cases.

First Division.

भवन्ते <i>bhava-nte</i> —भवमानः <i>bhava-mānaḥ</i>
तुदन्ते <i>tuda-nte</i> —तुदमानः <i>tuda-mānaḥ</i>
दीप्यन्ते <i>dīvyā-nte</i> —दीप्यमानः <i>dīvyā-mānaḥ</i>
चोरयन्ते <i>choraya-nte</i> —चोरयमाणः <i>choraya-mānaḥ</i>
Caus. भावयन्ते <i>bhāvaya-nte</i> —भावयमानः <i>bhāvaya-mānaḥ</i>
Des. बुभूषन्ते <i>bubhūsha-nte</i> —बुभूषमाणः <i>bubhūsha-mānaḥ</i>
Int. बोभूषन्ते <i>bobhūya-nte</i> —बोभूषमानः <i>bobhūya-mānaḥ</i>

Second Division.

सुन्वन्ते <i>sunv-ate</i> —सुन्वानः <i>sunv-ānaḥ</i>
तन्वन्ते <i>tanv-ate</i> —तन्वानः <i>tanv-ānaḥ</i>
क्रीडन्ते <i>krīṇ-ate</i> —क्रीडानः <i>krīṇ-ānaḥ</i>
अदन्ते <i>ad-ate</i> —अदानः <i>ad-ānaḥ</i>
जुह्वन्ते <i>juhv-ate</i> —जुह्वानः <i>juhv-ānaḥ</i>
रुधन्ते <i>rundh-ate</i> —रुधानः <i>rundh-ānaḥ</i>

§ 420. The participle of the future *Ātmanepada* is formed by adding मानः *mānaḥ* in the same manner.

भविष्यन्ते <i>bhavishya-nte</i> —भविष्यमाणः <i>bhavishya-mānaḥ</i>
नेष्यन्ते <i>neshya-nte</i> —नेष्यमाणः <i>neshya-mānaḥ</i>
तोष्यन्ते <i>totsya-nte</i> —तोष्यमानः <i>totsya-mānaḥ</i>
एधिष्यन्ते <i>edhishya-nte</i> —एधिष्यमाणः <i>edhishya-mānaḥ</i>

§ 421. The participles of the present and future passive are formed by adding मानः *mānaḥ* in the same manner.

भूयन्ते <i>bhūya-nte</i> —भूयमानः <i>bhūya-mānaḥ</i>	भाविष्यन्ते—भाविष्यमाणः
बुध्यन्ते <i>budhya-nte</i> —बुध्यमानः <i>budhya-mānaḥ</i>	<i>bhāvishya-nte</i> — <i>bhāvishya-mānaḥ</i>
स्तूयन्ते <i>stūya-nte</i> —स्तूयमानः <i>stūya-mānaḥ</i>	नायिष्यन्ते—नायिष्यमाणः
क्रियन्ते <i>kriya-nte</i> —क्रियमाणः <i>kriya-mānaḥ</i>	<i>ndyishya-nte</i> — <i>nāyishya-mānaḥ</i>
भाष्यन्ते <i>bhāvya-nte</i> —भाष्यमानः <i>bhāvya-mānaḥ</i>	Or like the Part. Fut. <i>Ātm.</i>

The Past Participle Passive in तः *taḥ* and the Gerund in त्वा *tvā*.

§ 422. The past participle passive is formed by adding तः *taḥ* or नः *naḥ* to the root. कृ *kṛi*, कृतः *kṛitaḥ*, done, masc.; कृता *kṛitā*, fem.; कृतं *kṛitam*, neut. लू *lū*, लूनः *lūnaḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta* is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kṛi*, कृत्वा *kṛitvā*, having done. पू *pū*, पूत्वा *pūtvā* or पवित्रा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that त्वा *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvā* together, as they agree to a great extent, though not altogether.

I. तः *tah* and त्वा *tvā*, with intermediate इ *i*.

§ 424. If तः *tah* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvā* is regular.

श्री *śī*, to lie down, शयितः *śayitah* (Pāṇ. 1. 2, 19); शयित्वा *śayitvā*.

स्विद् *sviḍ*, to sweat, स्वेदितः *sveditah* or स्विन्नः *svinnah*; स्वेदित्वा *sveditvā*.

मिद् *miḍ*, to be soft, मेदितः *meditah*; मेदित्वा *meditvā*.

क्षिद् *kshviḍ*, to drip, क्षेदितः *kshveditah*; क्षेदित्वा *kshveditvā*.

धृप् *dhṛish*, to dare, धर्षितः *dharshitah*; धर्षित्वा *dharshitvā*.

मृप् *mṛish*, to bear, मर्षितः *marshitah* (patient), (Pāṇ. 1. 2, 20); मर्षित्वा *marshitvā*.

पूप् *pū*, to purify, पवितः *pavitah* (Pāṇ. 1. 2, 22); पवित्वा *pavitvā*.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitam* or द्योतितं *dyotitam*, it has been shining. (Pāṇ. 1. 2, 21.)

§ 426. If त्वा *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. 1. 2, 18), or at all events does not produce any weakening of the base. वृत् *vṛit*, to exist, वर्तित्वा *vartitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. 1. 2, 23). पूप् *pū*, to purify, पवित्वा *pavitvā* (Pāṇ. 1. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई *ī* or उ, ऊ *ū*, take Guṇa optionally (Pāṇ. 1. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृप् *ṭṛish*, to thirst; मृप् *mṛish*, to bear; कृष् *kṛish*, to attenuate (Pāṇ. 1. 2, 25); तृषित्वा *ṭṛishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, त्वा *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. 1. 2, 8); विद् *viḍ*, to know, विदित्वा *viditvā*; मुप् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛiḍ*, to delight, मृडित्वा *mṛiḍitvā* (Pāṇ. 1. 2, 7); मृद् *mṛiḍ*, to rub, मृदित्वा *mṛiḍitvā*; गुप् *gudh*, to draw, गुधित्वा *gudhitvā*; क्लिप् *kliḥ*, to hurt, क्लिशित्वा *klišitvā*; वद् *vaḍ*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pāṇ. 1. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. 1. 2, 24); वचित्वा *vañchitvā* or वचित्वा *vachitvā*.

II. तः *tah* and त्वा *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *tah* and त्वा *tvā* (Pân. vi. 4, 15). शम् *śam*, to rest, शांतः *śāntah*, शांत्वा *śāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before त्वा *tvā* (Pân. vi. 4, 18). क्राम् *kram*, क्रांतः *krāntah*, क्रांत्वा *krāntvā* or क्रन्त्वा *krantvā*; also क्रमिन्त्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *tah* and त्वा *tvā*. (Pân. vi. 4, 37.)

यम् *yam*, to check, यतः *yatah*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratah*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natah*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatah*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatah*, गत्वा *gatvā*; मन् *man*, to think, मतः *matah*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatah*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमाय *pramatya* (Pân. vi. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragatya* or प्रगम्य *pragamya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātah*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātah*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātah*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ष् *ś* and ऊ *ū*. (Pân. vi. 4, 19.)

प्रच्छ् *prachh*, to ask, प्रष्टः *prishṭah* (§ 125), प्रष्ट्वा *prishṭvā*; दिव् *div*, to play, द्यूनः *dyūnah*, द्यून्त्वा *dyūtvā*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop both their final consonants. (Pân. vi. 4, 21.)

मूर्च्छ् *murchh*, to faint, मूर्तः *mūrtah*; तूर्च्छ् *turchh*, to strike, तूर्णः *tūrṇah*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pân. vi. 4, 20.)

ज्वर् *jvar*, to ail, जूर्णः *jūrṇah*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूर्णः *tūrṇah*, तूर्त्वा *tūrtvā*; शिव् *śriv*, to dry, सूतः *srūtah*, सूत्वा *srūtvā*; अक् *av*, to protect, ऊतः *ūtah*, ऊत्वा *ūtvā*; मक् *maṣ*, to bind, मूतः *mūtah*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्ये *dhyai*, to meditate, ध्यातः *dhyātah*, ध्यात्वा *dhyātvā*: or ई *ī*; गे *gai*, to sing, गीतः *gītah*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *ī*; पा *pā*, to drink, पीतः *pītah*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhītah*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditah*, दित्वा *ditvā* (Pân. vii. 4, 40); सो *so*, to finish, सितः *sitah*, सित्वा *sitvā*; मा *mā*, to measure, मितः *mitah*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthitah*, स्थित्वा *sthitvā*; धा *dhā*, to place, हितः *hitah*, हित्वा *hitvā* (Pân. vii. 4, 42); हा *hā*, to leave (हीनः *hīnah*), हित्वा *hitvā* (Pân. vii. 4, 43).

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

§ 435. शो *śo*, to sharpen, and चो *chho*, to cut, substitute इ *i*, or take the regular चा *ā*.

शो *śo*, शितः *śitah* or शीतः *śātah*, शित्वा *śitvā* or शीत्वा *śātvā* (Pân. VII. 4, 41).

§ 436. Exceptional forms :

दा *dā*, to give, forms दत्तः *dattah**, दत्त्वा *dattvā* (Pân. VII. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फीतः *sphītah* (Pân. VI. 1, 22).

स्तै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītah* (Pân. VI. 1, 23) and प्रस्तीमः *prastīmah* (Pân. VIII. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śīnah*, and शीतः *śītah*, cold; but संश्यानः *samśyānah*, rolled up (Pân. VI. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnah*; but प्यानः *pyānah* after certain prepositions (Pân. VI. 1, 28).

§ 437. The verbs which take *Samprasāraṇa* before तः *tah* and त्वा *tvā* have been mentioned in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktah*, उक्त्वा *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345†) lose it before तः *tah* and त्वा *tvā*. संस् *srams*, to tear, सस्तः *srastah*, सस्त्वा *srastvā*.

But स्कन् *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यन्द् *syand*, to flow, स्यन्त्वा *syantvā* (Pân. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्यन्नः *syannah*.

नश् *naś*, to perish, and roots ending in न् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pân. VI. 4, 32). नंष्ट्वा *naṁshṭvā* or नष्ट्वा *nashṭvā* (but only नष्टः *nashṭah*); रंक्त्वा *raṅktvā* or रक्त्वा *raktvā* (but only रक्तः *raktah*); मज्ज् *majj*, to dive, मंक्त्वा *maṅktvā* or मक्त्वा *maktvā* (Pân. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitah*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitah*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; चेभिद्यते *bebhidyate*, चेभिदितः *bebhiditah*, चेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritah*, चर्कित्वा *charkritvā*.

नः *nah* instead of तः *tah* in the Past Participle.

§ 442. Certain verbs take नः *nah* instead of तः *tah* in the past participle passive, provided they do not take the intermediate इ *i*.

* After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattah*, प्रत्तः *prattah*; सुदत्तः *sudattah*, सूत्तः *sūttah*.

1. Twenty-one verbs of the Krî class, beginning with लृ *lṛ*, to cut, लूनः *lūnah* (Dhâtupâṭha 31, 13; Pân. VIII. 2, 44). The most important are, धूनः *dhūnah*, shaken; जिनः *jīnah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhâtupâṭha 26, 23-35; Pân. VIII. 2, 45). The most important are, दूनः *dūnah*, pained; दीनः *dīnah*, wasted; प्रीणः *prīṇah*, loved.
3. Verbs ending in स्तृ *stṛ*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *stṛ*, स्तीर्णः *stīrṇah*, spread; स्तीर्णः *stīrṇah*, injured; पूर्णः *pūrṇah*, filled (also पूतः *pūrtah*, Pân. VIII. 2, 57); दीर्णः *dīrṇah*, torn; जीर्णः *jīrṇah*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; चिद् *chhid*, चिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pân. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhâtupâṭha with an indicatory ओ *o*; भुज् *bhuj* (भुजो *bhujo*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.
6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to द् *d*; ग्लै *glai*, ग्लानः *glānah*, faded. Except ध्यै *dhyai*, to meditate, धीतः *dhitah*; ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, ग्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇah* or त्रातः *trātaḥ* (Pân. VIII. 2, 56).
7. Miscellaneous participles in नः *nah*: क्षीणः *kshīṇah*, from क्षि *kshi*, to waste, द्यूनः *dyūnah*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*); लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnah* and श्यानः *śyānah*, coagulated, but शीतः *śītaḥ*, cold.

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvaḥ*, ripe; शुष्कः *śushkaḥ*, dry; क्षामः *kshāmaḥ*, weak; कृशः *kṛśah*, thin; प्रस्तीमः *prastīmaḥ*, crowded; फुल्लः *phullaḥ*, expanded; क्षीवः *kshīvaḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtaḥ*, done, becomes कृतवान् *kṛtavān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtavān*, he has made the mat; or in the feminine सा

कृतवती *sâ kṛitavattī*, and in the neuter कृतवत् *taṭ kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle च *a*, take य *ya* instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्वा *vijitya*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kṣhi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. vi. 4, 59).

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् *ay* before य *ya* (Pân. vi. 4, 56): गमयति *gamayati*, गमय्य *gamayya*, having caused to go. Otherwise the causative suffix is, as usual, dropt: तारयति *tārayati*, प्रतार्य *pratārya*, having caused to advance. प्रापयति *prāpayati* forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pân. vi. 4, 57).

§ 448. The verbs called घु *ghu* (§ 392*), मा *mā*, to measure, स्था *sthā*, to stand, गा *gā*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take आ *ā*, not ई *ī* (Pân. vi. 4, 69). दो *do*, to cut, अवदाय *avadāya*; स्था *sthā*, प्रस्था *prasthāya*. But पा *pā*, to drink, may form प्रपाय *prapāya* or प्रपीय *prapīya* (Sâr.).

§ 449. Verbs ending in म् *m*, which do not admit of intermediate इ *i*, may or may not drop their म् *m*. Ex. नम् *nam*, to bow, प्रणम्य *praṇamya* or प्रणत्य *praṇatya*; गम् *gam*, to go, आगम्य *āgamya* or आगत्य *āgatya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. हन् *han*, ग्रह्य *grahya*; तन् *tan*, प्रतत्य *pratatyā*†. खन् *khan* and जन् *jan* form खन्य *khanya* or खाय *khāya*, जन्य *janya* or जाय *jāya*.

§ 450. Verbs ending in र् *ri* change it to ईर् *īr*, and, after labials, into ऊर् *ūr*. Ex. वितीर्य *vitīrya*, having crossed; संपूर्य *sampūrya*, having filled.

§ 451. Certain verbs are irregular in not taking *Samprasāraṇa*. Thus वे *ve*, to weave, forms प्रवाय *pravāya*; ज्या *jyā*, to fail, उपज्याय *upajyāya*; ये *vye*, to cover, प्रव्याय *pravyāya*, but after परि *pari* optionally परिष्याय *parivyāya* or परिषीय *parivīya* (Pân. vi. 1, 41-44).

§ 452. Some verbs change final इ *i* and ई *ī* into आ *ā*. Thus मी *mī*, मीनाति *mīnāti*, he destroys, and मि *mi*, मिनोति *minoti*, he throws, form निमाय *nimāya*; दी *dī*, to destroy, उपदाय *upadāya*; ली *lī*, to melt, optionally विलाय *vilāya* or विलीय *vilīya* (Pân. vi. 1, 50-51).

† Versus memorialis of these verbs : रमिर्यमिनमी हंतिरनुदात्ता गमिर्मनिः । तनु चण् चिण् च्युक्क्यू धनुर्वमुल्लनादयः ॥

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः tavyah, अनीयः anīyah, or यः yah.

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartavyah*, करणीयः *karaṇīyah*, कार्यः *kāryah*¹, *faciendus*. Ex. धर्मस्त्वया कर्तव्यः *dharmas tvayā kartavyah*, right is to be done by thee.

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyah</i>	दानीयः <i>dānīyah</i>	देयः <i>deyah</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyah</i>	गानीयः <i>gānīyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyah</i>	जयनीयः <i>jayanīyah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyah</i>	भवनीयः <i>bhavanīyah</i>	भव्यः or भाव्यः ²
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyah</i>	करणीयः <i>karaṇīyah</i>	कार्यः <i>kāryah</i>
जृ <i>jṛi</i> , to grow old	जरिता or जरीता ³	जरितव्यः or जरीतव्यः ⁴	जरणीयः <i>jaraṇīyah</i>	जार्यः <i>jāryah</i>
क्षिद् <i>kshvid</i> , to sweat	क्षेदिता <i>kshveditā</i>	क्षेदितव्यः <i>kshveditavyah</i>	क्षेदनीयः <i>kshredanīyah</i>	क्षेद्यः <i>kshvedyah</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyah</i>	बोधनीयः <i>bodhanīyah</i>	बोध्यः <i>bodhyah</i>
कृष् <i>kṛish</i> , to draw	कर्हा or क्रहा ⁵	कर्हव्यः or क्रहव्यः ⁶	कर्षणीयः <i>karshaṇīyah</i>	कृष्यः <i>kṛishyah</i>
कुक् <i>kuch</i> ⁷ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyah</i>	कुचनीयः <i>kuchanīyah</i>	कुच्यः <i>kuchyah</i>
मिह् <i>mih</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyah</i>	मेहनीयः <i>mehanīyah</i>	मेह्यः <i>mehyah</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyah</i>	गमनीयः <i>gamanīyah</i>	गम्यः <i>gamyah</i>
द्रश् <i>drish</i> , to see	द्रष्टा <i>drashṭā</i>	द्रष्टव्यः <i>drashṭavyah</i>	दर्शनीयः <i>darśanīyah</i>	द्रश्यः <i>drīsyah</i>
दंश् <i>daṁś</i> , to bite	दंष्टा <i>daṁshṭā</i>	दंष्टव्यः <i>daṁshṭavyah</i>	दंशनीयः <i>daṁśanīyah</i>	दंश्यः <i>daṁśyah</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyah</i>	भावनीयः <i>bhāvanīyah</i>	भाव्यः <i>bhāvryah</i>
Des. बुभूय् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyah</i>	बुभूषणीयः <i>bubhūshanīyah</i>	बुभूष्यः <i>bubhūshyah</i>
Int. बोभूय् <i>bobhūy</i>	बोभूषिता <i>bobhūyitā</i>	बोभूषितव्यः <i>bobhūyitavyah</i>	बोभूषनीयः <i>bobhūyanīyah</i>	बोभूष्यः <i>bobhūyyah</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyah</i>	बोभवनीयः <i>bobhavanīyah</i>	बोभव्यः <i>bobhavyah</i>
Int. बेभिद् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyah</i>	बेभिदनीयः <i>bebhidanīyah</i>	बेभिद्यः <i>bebhidyah</i>

¹ Another suffix for forming verbal adjectives is हलिमः *elimah*, which is, however, of rare occurrence; पक् *pach*, to cook, पखेलिमा माषाः *pachelimā māṣāḥ*, beans fit to cook; भिदेलिमः *bhidelimah*, fragile. (Pāṇ. III. 1, 96, v.)

² *bharyah* or *bhāryah*. ³ *jaritā* or *jaritā*.

⁴ *jaritavyah* or *jaritavyah*.

⁵ *karshṭā* or *krashṭā*.

⁶ *karshṭavyah* or *krashṭavyah*.

⁷ Never takes Gup (§ 345, note).

§ 455. In order to form the adjective in **अनीयः** *anīyah*, it is generally sufficient to take the root as it appears before **तव्यः** *tavyah*, omitting, however, intermediate इ *i*, and putting **अनीयः** *anīyah* instead. Guṇa-vowels before **अनीयः** *anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The **अय्** *ay* of the causative and the **य्** *y* after consonants of intensives and other derivative verbs are, as usual, rejected. **बुध्** *budh*, **बोधयति** *bodhayati*, **बोधनीयः** *bodhanīyah*; **भिद्** *bhid*, **बेभिद्यते** *bebhidyate*, **बेभिदनीयः** *bebhidanīyah*.

§ 456. In order to form the adjective in **यः** *yah*, it is generally sufficient to take the adjective in **अनीयः** *anīyah* and to cut off **अनी** *anī*. Thus **भवनीयः** *bhav-anī-yah* becomes **भव्यः** *bhavyah*; **चेतनीयः** *chet-anī-yah*, **चेत्** *chetyah*; **वयनीयः** *vay-anī-yah*, **वेयः** *veyah*; **बोधनीयः** *bodh-anī-yah*, **बोध्यः** *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final **आ** *ā*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, become **ए** *e*. **दा** *dā*, to give, **देयः** *deyah*; **गै** *gai*, to sing, **गेयः** *geyah*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final इ *i* and ई *ī* take Guṇa, as before **अनीयः** *anīyah*; **जि** *ji*, **जेयः** *jeyah*, to be conquered, different from **जय्यः** *jayyah*, conquerable; **क्षि** *kshi*, to destroy, **क्षेयः** *ksheyah*, different from **क्षय्यः** *kshayyah*, destructible (Pāṇ. VI. 1, 81). Final उ *u* and ऊ *ū*, under the same circumstances, are changed to **अव्** *av*, or, after **अवश्य** *avaśya*, when a high degree of necessity is expressed, to **आव्** *āv*; **भव्यः** *bhavyah* or **अवश्यभाव्यः** *avaśya-bhāvyah*; **विप्रेण शुचिना भाष्यं** *vipreṇa śuchinā bhāvyam*, a Brāhman must be pure. Final ऊ *ū* if it appears as उव् *uv* before **अनीयः** *anīyah*, appears as ऊ *ū* before **य** *ya*; **गू** *gū*, to sound, **गुवनीयः** *guvanīyah*, **गूयः** *gūyah*.
3. Final **चृ** *ṛi* and **चृ** *ṛī* before **यः** *yah*, but not before **अनीयः** *anīyah*, take Vṛiddhi instead of Guṇa. **कार्यः** *kāryah*; **पार्यः** *pāryah*. (Pāṇ. III. 1, 120, 124.)
4. Penultimate **चृ** *ṛi*, which takes Guṇa before **अनीयः** *anīyah*, does not take Guṇa before **यः** *yah*, with few exceptions; **वृध्यः** *vṛidhyah*, **दृश्यः** *dṛśyah* (Pāṇ. III. 1, 110). But **कृप्** *kṛip*, to do, forms **कल्प्यः** *kalpyah*; **वृष्** *vṛish*, to sprinkle, **वृष्यः** *vṛishyah* or **वर्ष्यः** *varshyah* (Pāṇ. III. 1, 120). Penultimate **चृ** *ṛī* becomes ईर् *īr*; **कृत्** *kṛīt*, **कीर्त्यः** *kīrtiyah*.
5. Penultimate इ *i* and उ *u* take Guṇa before **यः** *yah*, as before **अनीयः** *anīyah*; **विद्** *vid*, **वेद्यः** *vedyah*; **शुष्** *śuśh*, **शोष्यः** *śośhyah*.
6. Penultimate **अ** *a*, prosodially short, before **यः** *yah*, but not before **अनीयः** *anīyah*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); **हस्** *has*, to laugh, **हास्यः** *hāsyah*; **वह्** *vah*, **वासः** *vāhyah*. But **शप्** *śap*, to curse, **शप्यः** *śapyah*; **लभ्** *labh*, **लभ्यः** *labhyah*. The **अ** *a* remains likewise short in **शक्यः** *śakyah*, from **शक्** *śak*, to be able; in

सहः *sahyah*, from सह् *sah*, to bear (Pân. III. 1, 99), and some other verbs*. सन् *khan* forms खेयः *kheyah* (Pân. III. 1, 111), which, however, may be derived from खै *khai*, to dig; हन् *han*, वध् *vadhyah* or घातः *ghâtyah*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules.

गुप् *gup*, to protect, may form गुप्यः *gupyah*; गुह् *guh*, to hide, गुह्यः *guhyyah*; जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, ग्रह्यः *grihyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyah*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyâ kathâ*, a story told by a Brâhman); भू *bhû*, to be, भूय *bhûya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhûyam gatah*, arrived at Brahmahood); शास् *śās*, to rule, शिष्यः *śishyah*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityah*; स्तु *stu*, to praise, स्तुत्यः *stutyah*; वृष् *vri*, to choose, वृत्त्यः *vrityah*; दृ *dri*, to regard, दृत्यः *drityah*; भृ *bhri*, to bear, भृत्यः *bhṛityah*; कृ *kri*, to do, कृत्यः *kṛityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyyah* and गोह्यः *gohyyah* both occur; दुह्यः *duhyah* and दोह्यः *dohyyah*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pâkyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yâch*, रुच् *ruch*, प्रवच् *pravach*, खच् *rich*, त्यज् *tyaj*, पूज् *pûj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yâjyam*, याच्यं *yâchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravâchyam*, अर्च्यं *archyam*, त्याज्यं *tyâjyam*, पूज्यं *pûjyam* (Prakriyâ-Kaumudî, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*. The base has the same form as before the ता *tâ* of the periphrastic future, or before the तव्यः *tavyah* of the verbal adjective. बुध् *budh*, बोधितुं *bodhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *kṛishṇam drashṭum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kâlah*, it is time to eat.

* Pâpini (III. 1, 100) mentions only गद् *gad*, मद् *mad*, चर् *char*, यम् *yam*, if used without preposition. The Sârasvatî (III. 7, 7) includes among the Sakâdi verbs, शक् *śak*, सह *sah*, गद् *gad*, मद् *mad*, चर् *char*, यम् *yam*, तक् *tak*, शस् *śas*, चत् *chat*, यत् *yat*, पत् *pat*, जन् *jan*, हन् *han*, (वध् *vadh*), शल् *śal*, रुच् *ruch*.

Verbal Adverb.

§ 460. By means of the suffix *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ i (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhojam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaiddhamkāram*, having divided; उच्चैःकारं *uchchaihkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhū class, so that इ i appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhāvi* and भावयति *bhāvayati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई ī, उ u and ऊ ū, ऋ ṛi and ॠ ṛī take Vṛiddhi.

Thus स्मि *smi*, to laugh, स्माययति *smāyayati*, he makes laugh.

नी *nī*, to lead, नाययति *nāyayati*, he causes to lead.

प्लु *plu*, to swim, प्लावयति *plāvayati*, he makes swim.

भू *bhū*, to be, भावयति *bhāvayati*, he causes to be.

कृ *kṛi*, to make, कारयति *kārayati*, he causes to make.

कृ *kṛī*, to scatter, कारयति *kārayati*, he causes to scatter.

2. Medial इ i, उ u, ऋ ṛi, ॠ ṛī, followed by a single consonant, take Guṇa; ॠ ṛī becomes ईr *īr*.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

बुध् *budh*, to know, बोधयति *bodhayati*, he makes know.

कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut.

कृप् *kṛip*, to be able, कल्पयति *kalpayati*, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् *sad*, to sit, सादयति *sādayati*, he sets.

पत् *pat*, to fall, पातयति *pātayati*, he fells.

Exceptions:

- I. Most verbs ending in अम् *am* do not lengthen their vowel:

गम् *gam*, to go, गमयति *gamayati*, he makes go.

क्राम् *kram*, to stride, क्रामयति *kramayati*, he causes to stride.

Verbs in *अम् am* which do lengthen the vowel are,

कम् kam, to desire, *कामयते kāmayate*, he desires; Caus. *कामयति kāmayati*, he makes desire.

अम् am, to move, *अमति amati*, he moves; Caus. *आमयति āmayati*, he makes move.

चम् cham, to eat, *चमति chamati*, he eats; Caus. *चामयति chāmayati*, he makes eat.

शम् śam, if it means to see, *शाम्यति śāmyati*, he sees; Caus. *शामयति śāmayati*, he shows; but *शमयति śamayati*, he quiets.

यम् yam, unless it means to eat, *यच्छति yachchhati*; Caus. *यामयति yāmayati*, he extends; but *यमयति yamayati*, he feeds.

नम् nam, to bend, necessarily lengthens its vowel after a preposition; *विनामयति vināmayati*, he bends. In the simple verb the lengthening is optional.

वम् vam, to vomit, necessarily shortens its vowel after a preposition; *उद्वमयति udvamayati*, he makes vomit. In the single verb the lengthening is optional.

II. A class of verbs collected by native grammarians, and beginning with *घट् ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. <i>घट् ghaṭ</i> , to strive	<i>घटयति ghaṭayati</i>	<i>अघटि or अघाटि aghāṭi</i>
2. <i>व्यथ् vyath</i> , to fear	<i>व्यथयति vyathayati</i>	<i>अव्यथि or अव्याथि avyāṭhi</i>
3. <i>प्रथ् prath</i> , to be famous	<i>प्रथयति prathayati</i>	<i>अप्रथि or अप्राथि aprāṭhi</i>
4. <i>मृद् mrad</i> , to rub	<i>मृदयति mradayati</i>	<i>अमृदि or अमृदि amrāḍi</i>
5. <i>क्रप् krap</i> , to pity	<i>क्रपयति krapayati</i>	<i>अक्रपि or अक्रापि akrāpi</i>
6. <i>त्वर tvār</i> , to hurry	<i>त्वरयति tvarayati</i>	<i>अत्वरि or अत्वारि atvāri</i>
7. <i>ज्वर् jvar</i> , to burn with fever	<i>ज्वरयति jvarayati</i>	<i>अज्वरि or अज्वारि ajvāri</i>
8. <i>नट् naṭ</i> , to dance	<i>नटयति naṭayati</i>	<i>अनटि or अनाटि anāṭi</i>
9. <i>अथ् śrath</i> , to kill	<i>अथयति śrathayati</i>	<i>अअथि or अआथि aśrāṭhi</i>
10. <i>वन् van</i> , to act *	<i>प्रवचयति pravanayati</i>	<i>प्रावनि or प्रावानि prāvāni</i>
11. <i>ज्वल् jval</i> , to shine *	<i>प्रज्वलयति prajvalayati</i>	<i>प्राज्वलि or प्राज्जालि prājvāli</i>
12. <i>स्मृ smṛi</i> , to regret	<i>स्मरयति smarayati</i>	<i>अस्मरि or अस्मारि asmāri</i>
13. <i>दृ दृṣ</i> , to respect, (not to tear)	<i>दरयति darayati</i>	<i>अदरि or अदारि adāri</i>
14. <i>आ śrā</i> , to boil	<i>अपयति śrapayati</i>	<i>अअपि or अआपि aśrāpi</i>
15. <i>ज्ञा jñā</i> , to slay, to please, to sharpen (?), to perceive	<i>ज्ञापयति jñapayati</i>	<i>अज्ञपि or अज्ञापि ajñāpi</i>

* With a preposition, and optionally without a preposition.

16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālī</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adālī</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avālī</i>
21. स्खल् <i>skhal</i> , to drop	स्खलयति <i>skhalayati</i> (optional)	अस्खलि or अस्खालि <i>askhālī</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षै <i>ksai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>
24. जन् <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि <i>ajani</i> *
25. जृ <i>jrī</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajārī</i>
26. रंज् <i>rañj</i> (Bhū), to hunt, to dye	रञ्जयति or रंज ^o <i>rajayati</i> or <i>rañja-</i>	अरंजि or अरांजि <i>arāñji</i>
27. ग्ल् <i>glāt</i> or ग्लै <i>glai</i> , to fade	ग्लपयति or ग्लापयति <i>glāpayati</i>	अग्लपि or अग्लापि <i>aglāpi</i>
28. आ <i>asāt</i> †, to wash	अपयति or आपयति <i>asāpayati</i>	अअपि or अआपि <i>asāpi</i>
29. वन् <i>van</i> †, to cherish	वमयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण् <i>phaṇ</i> , to approach	फणयति or फाणयति(?) <i>phāṇayati</i>	अफणि or अफाणि <i>aphāṇi</i>

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously :

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches †. (Pāṇ. VI. 1, 48.)

2. चृ *ri*, to go, चृच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

* Pāṇ. VII. 3, 35.

† Optionally as simple verbs; with prepositions, 27 and 28 do not shorten the vowel in the causative; 29 does shorten it.

‡ प्रति + इ *prati* + *i*, to approach, forms its causal regular when it means to make a person understand, प्रत्यापयति *pratyāyayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

3. कूप *knūy*, to sound, कूनाति *knūnāti*; Caus. कूपयति *knopayati*, he causes to sound.
4. क्री *kri*, to buy, क्रीणाति *kriṇāti*; Caus. क्रीपयति *krāpayati*, he causes to buy.
5. क्ष्माय *kshmdy*, to tremble, क्ष्मायते *kshmdyate*; Caus. क्ष्मापयति *kshmāpayati*, he causes to tremble. (Pân. vii. 3, 36.)
6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pân. vi. 1, 54.)
7. छो *chho*, to cut, छनति *chhyati*; Caus. छापयति *chhāyayati*, he causes to cut.
8. जाग *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्र *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pân. vi. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भञ्ज *bhrajj*, to roast, भृञ्जति *bhrijjati*; Caus. भञ्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pân. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनाति *mināti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोषयति *ropayati*, he causes to grow. (Pân. vii. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *līyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pân. vii. 3, 39). The meaning varies; see Pân. vi. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वामयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pân. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृ *vṛ*, to choose, वृणाति *vṛṇāti*; Caus. व्रेपयति *vṛepayati*, he causes to choose.
29. ञ् *śad*, to fall, ञ्नीयते *śīyate*; Caus. ञ्नातयति *śātayati*, he fells; but not, if it means to move. (Pân. vii. 3, 42.)

30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
 31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs;
 but सेधयति *sedhayati*, he performs sacred acts.
 32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.
 33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and
 स्फोरयति *sphorayati*, he makes sparkle.
 34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes
 to grow.
 35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्माययते *smāpayate*, he astonishes;
 also स्माययति *smāyayati*, he causes a smile by something. (Pân. vi. 1, 57.)
 36. ह्री *hri*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेषयति *hrepayati*, he makes
 ashamed. (Pân. vii. 3, 36.)
 37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
 38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain चय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, ०ते, *kārayati*, -te; Impf. अकारयत्, ०त्, *akārayat*, -ta; Opt. कारयेत्, ०त्, *kārayet*, -ta; Imp. कारयतु, ०तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, ०चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, ०त्, *achīkarat*, -ta; Fut. कारयिष्यति, ०ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, ०त्, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayishīṣṭa*.

§ 465. If a causative verb has to be used in the passive, चय् *ay* is dropt (§ 399), but the root remains the same as it would have been with चय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative चय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभवयिष्ये *abhāvayishye* or अभविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभवयिषि *abhāvayishi* or अभविषि *abhāvishi*.

2. p. अभवयिषाः *abhāvayishṭhāḥ* or अभविषाः *abhāvishṭhāḥ*.

3. p. अभवि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् *s* to the root. Thus from भू *bhū*, to be, बुभूष् *bubhūsh*, to wish to be.

§ 468. These new bases are conjugated like *Tud* roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhishati*; वृध् *vridh*, विवर्धिषति *vivardhishati*; दिष् *div*, दिदेविषति *didevishati*; also कृ *kṛ*, चिकरिषति *chikarishati*; दृ *dṛi*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsati* (Pân. 1. 2, 10); गुह् *guh*, जुघुषति *jughukshati* (Pân. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pân. 1. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pân. 1. 2, 26.)

द्युत् *dyut*, दिद्युतिषति *didyutishati* or दिद्योतिषति *didyotishati*.

But दिष् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्युषति *dudyūshati* (Pân. VII. 2, 49); वृत् *vrit*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ṛi* and ॠ *ṛī* become ईर् *īr*, and, after labials, ऊर् *ūr*. (Pân. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयूषति *yuyūshati*.

कृ *kṛi*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तित्तीर्षति *tittīrshati*.

मृ *mṛi*, to die, मुमूर्षति *mumūrshati*; पू *pṛī*, to fill, पुपूर्षति *pupūrshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषति *sismayishati*; पू *pū*, to purify, पिपयिषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *dṛi*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigāmsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighāmsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titāmsati* or तितंसति *titamsati*; but also तितनिषति *titanishati*. (Pāṇ. vii. 2, 49, v.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिषासति *sishāsatī*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by *Samprasāraṇa*. (Pāṇ. i. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛikshati*. स्वप् *svap*, सुषुप्सति *sushupsati*.

प्रच्छ् *prachh*, पिपृच्छिषति *piprichchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. vii. 4, 54), and reject the reduplication.

मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मीमते *mīmīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दाति *dāti*, to cut, द्यति *dyati*, to cut, दयते *dayate*, to pity), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication:

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिष्यति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñīpsati*.

वृध् *ṛidh*, to grow (वृध्नोति *ṛidhnoti*), Des. ईर्त्सति *īrtsati*.

दम् *dambh*, to deceive (दध्नोति *dabhnōti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhīpsati*.

मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राधति *rādhyati*), Des. प्रतिरिस्सति *prati-ritsati*, in the sense of injuring, otherwise रिरास्सति *rirātsati*, also रिरिस्सति *riritsati*.

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.
 गुप् *gup*, जुगुप्सते *jugupsate*, he despises.
 तिज् *tij*, तितिक्षते *titikshate*, he bears.
 मान् *mān*, मोमांसते *mīmānsate*, he investigates.
 बध् *badh*, बीभत्सते *bībhatsate*, he loathes.
 दान् *dān*, दीदांसते *dīdāmsate*, he straightens.
 शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in §§ 302–319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. vii. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिश्थासति *tishthāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. vii. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*; (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yiyaṇishati*, and Caus. Desid. यियावयिषति *yiyaṇishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots सु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *sru*, सिस्त्रावयिषति *sistrāvayishati* or सुस्त्रावयिषति *susrāvayishati*; but the simple desiderative सुसृषति *susrīshati* only.

स्वाप्य् *svāpay*, the Caus. of स्वप् *svap*, forms सुश्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. vi. 1, 2)

अञ् *aś* forms अशिञ् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्च् *uchchh* forms उचिच्च् + इषति *uchichchh + ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिकीषति *chikīshati*, from चि *chi* (Pāṇ. vii. 3, 58); in जिगीषति *jigīshati* from हि *hi* (Pāṇ. vii. 3, 56), &c.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उदिदिषति *undid-ishati*.

उज् *ubj*, उज्जिजिषति *ubjij-ishati*.

In ईर्च् *irshy* the last consonant is reduplicated.

ईर्च् *irshy*, ईर्चिचिषति *irshyiy-ishati*.

In the verbs beginning with कंडूयति *kandūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kandūy*, कंडूयिचिषति *kandūyiy-ishati*.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटाट्यते *aṭāṭyate*, he wanders about; अश् *aś*, to eat, अशाश्यते *aśāśyate*; अर् *ri*, to go, अरार्यते *arāryate* and अरर्ति *ararti* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णोनूयते *ūrṇonūyate* (Pân. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य् *ya* at the end.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter occurs very seldom.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bobhavīti* or बोभोति *bobhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

§ 481. When य् *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. आ *ā* is changed to ई *ī*: धा *dhā*, to place, देधीयते *dedhīyate*. अर् *ri* becomes ईर् *īr*, or, after labials, अर् *ār*: तृ *trī*, to cross, तेतीयते *tetīryate*; प्र *prī*,

to fill, पोपूर्यते *popūryate*. Final च् *ri*, however, when following a simple consonant, is changed to री *ri*, not to रि *ri*: कृ *kri*, to do, चेक्रीयते *chekriyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smri*, to remember, सास्मर्यते *sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhidyā*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च् *ri* have peculiar forms of their own (§§ 489, 490), and verbs in च् *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *trī*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tâtirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधि *bobodhmi*; but बोबुध्मः *bobudhmah*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूम् *bobhūmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *i* may be optionally inserted:

बोबोधि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. vii. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

Present.	Imperfect.	Imperative.
वेवेमि or वेविदीमि <i>vevedmi</i> or <i>vevidīmi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्ति or वेविदीधि <i>vevetṣi</i> or <i>vevidīṣhi</i>	अवेवेत् or अवेविदीः <i>avevet</i> or <i>avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेति or वेविदीति <i>veveti</i> or <i>vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidīti</i>	वेवेतु or वेविदीतु <i>vevettu</i> or <i>vevidītu</i>
वेविद्वाः <i>vevidvāḥ</i> , &c.	अवेविद्वा <i>avevidvā</i>	वेविदाव <i>vevidāva</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. vii. 4, 82), and अ *a* to आ *ā* (Pāṇ. vii. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुञ् *kruṣ*, to abuse, क्रुञ्च्य *kruṣya*, चोक्रुञ्च्यते *chokruṣyate*; चोक्रोष्टि *chokroṣṭi*.

लौक् *trauk*, to approach, लौक्य *traukya*, लौक्यते *totraukyate*; लौक्यति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेक्यते *rerekhyate*; रेक्यति *rerekti*.

कृ *kri*, to do, क्रीय *krīya*, चेक्रीयते *chekrīyate*; चक्रीयति *charkarti*.

कृ *krī*, to scatter, कीर्य *kirya*, चेकीर्यते *chekīryate*; चाकीर्यति *chākarti*. (§ 482.)

पू *pri*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापूर्यति *pāparti*.

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मर्यति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *sraṁs*, ध्वस् *dhvaṁs*, भ्रस् *bhraṁs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द् *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवच्यति *vanīvañchīti*.

संस् *sraṁs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीस्रसीति *sanīsrāmīti*.

ध्वस् *dhvaṁs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वसीति *danīdhvaṁīti*.

भ्रस् *bhraṁs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रसीति *banībhraṁīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanīkasīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कन्द् *skand*, to step, चनीस्कन्द्यते *cha nī skadyate*; चनीस्कंदीति *chanīskandīti*.

§ 486. Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जम् *jabh*, to yawn, दह् *dah*, to burn, दंश् *daṁś*, to bite, भञ्ज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *daṁś*, दंदश्यते *daṁdaśyate*; दंदशीति *daṁdaśīti*.

§ 488. The roots चर्च् *char* and फल् *phal* form their intensives as, चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrīti*.

पंपुल्यते *pamphulyate* and पंपुलीति *pamphulīti* or पंपुलि *pamphulīti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vrī*, वरीवृत्त्यते *va rī vrītyate*; वरीवृतीति *va rī vrīṭīti*.

In the Par. these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वतीति *va r vrīṭīti*.

वर्वति *varvarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛtti. Other grammarians give सास्मर्ति *sāsmarti*.

वरिवृतीति *va ri vṛitīti*.वरिवर्ति *varivartī*.वरीवृतीति *va rī vṛitīti*.वरीवर्ति *varīvartī*.

§ 490. The same applies to roots ending in च्च *ri*, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ *kṛi*; चर्करीति *cha r karīti*.चर्कति *charkartī*.चरिकरीति *cha ri karīti*.चरिकति *charikartī*.चरीकरीति *cha rī karīti*.चरीकति *charīkartī*.

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् *svap*, to sleep, सोषुष्यते *soshupyate*; but सास्वति *sāsvapti*. (Pāṇ. VI. 1, 19.)

स्यन् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्यन्ति *samsyanti*.

व्ये *vye*, to cover, वेवीयते *vevīyate*; but वाव्याति *vāvvyāti*; or (§ 483) वाव्येति *vāvvyeti*.

वाञ् *vaś*, to desire, वावश्यते *vāvaśyate*; वावष्टि *vāvashṭi*. (Pāṇ. VI. 1, 20.)

चाय् *chāy*, to regard, चेकीयते *chekīyate*; चेकेति *cheketi*. (Pāṇ. VI. 1, 21.)

प्याय् *pyāy*, to grow, पेपीयते *pepīyate*; पाप्याति *pāpyāti*. (Pāṇ. VI. 1, 29.)

चिस्वि *śvi*, to swell, शोशूयते *śośūyate* or शेष्वीयते *śeśvīyate*; शेष्वेति *śeśveti*. (Pāṇ. VI. 1, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghnīyate*; जंघन्ति *jaṅghanti*. (Pāṇ. VII. 4, 30, v.)

घ्रा *ghrā*, to smell, जेघ्नीयते *jeghrīyate*; जाघ्राति *jāghrāti*. (Pāṇ. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्नीयते *dedhmīyate*; दाध्माति *dādhmāti*. (Pāṇ. VII. 4, 31.)

गृ *grī*, to swallow, जेगित्यते *jegilyate*; जागर्ति *jāgarti*. (Pāṇ. VIII. 2, 20.)

श्लि *śi*, to lie down, शाशय्यते *śāśayyate*; श्लेशेति *śeśeti*. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really;

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yañ* would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82—92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोमि *soshopti*, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वमि *sāsvapti* or सास्वपीति *sāsvaptī*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chekīyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिन्ते *sesinte*, because it is in the Âtm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot-point among grammarians; some forming बोभवाचकार *bobhāvāchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyisha-yishati*, he wishes to excite the desire of real existence.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from इयेन *syena*, hawk, we have इयेनायते *syenāyate*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putrīyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from पितृ *pitṛi*, father, पितरति *pitarati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य ya, Parasmaipada.

§ 494. By adding य *ya* to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putrīyati śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prāsādiyati*, from प्रासाद *prāsāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्यां भिक्षुः *prāsādiyati kuṭyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *ā* are changed to ई *ī*; सुता *sutā*, daughter, सुतीयति *sutīyati*, he wishes for a daughter†.

* They are called in Sanskrit लिङ्ग *liṅga*, from लिङ्ग *liṅga*, it is said, a crude sound, and धु *dhu*, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanyati*, he wishes to eat at the proper time, and अशनायति *aśandīyati*, he is ravenously hungry; between उदकीयति *udakīyati*, he wishes for water, and उदम्यति *udamyati*, he starves and craves for water; between धनायति *dhanāyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pāp. VII. 4, 34.)

2. इ *i* and उ *u* are lengthened; पति *pati*, master, पतीयति *patīyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavīyati*, he wishes to be a poet.
3. ऋ *ṛi* becomes री *rī*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *āv*; पितृ *pitṛi*, father, पितृयीयति *pitṛīyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाक् *vāch*, speech, वाच्यति *vāchyati* (Pân. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pân. III. 1, 19).

Denominatives in य ya, Ātmanepada.

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyendāyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdāyate*, he makes a sound, he sounds; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭāyate*, he plots; रोमन् *romantha*, ruminating, रोमन्चायते *romanthāyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pân. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, ऋ *ṛi*, ओ *o*, औ *au* are treated as in § 496; सुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pân. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛihāyate*, he becomes great. (Pân. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यच् *kyach*, the rest by क्यञ् *kyañ*. Thus from लोहित *lohita*, red, लोहितायति or ०ते *lohitāyati* or -ते, he becomes red. (Pân. III. 1, 13.)

Kaṇḍvādi's, i. e. beginning with Kaṇḍū. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in ञ *a* drop it before य *ya*. Thus from अगद *agada*, free from illness, अगद्यति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुखयति *sukhyati*, he gives pleasure; from कंठू *kaṇḍū*, scratching, कंठूयति or ण्ते *kaṇḍūyati* or *-te*, he scratches.

*Denominatives in स्य *sya*.*

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kṣhīra*, milk, क्षीरस्यति *kṣhīrasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *aśvasyati*, the mare longs for the horse; वृषस्यति *vṛishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

*Denominatives in काम्य *kāmya*.*

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यता *putrakāmyitā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāṇi*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय् *putrīy* or श्येनाय् *śyenāy*; but when the denominative य् *y* is preceded by a consonant, य् *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāmāsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyendyate*, Per. Perf. श्येनायामास *śyenāyāmāsa*, Aor. अश्येनायिषि *aśyenāyishi*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिध् *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिध्यता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

*Denominatives in अय *aya*.*

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are

conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय् *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fether, विपाशयति *vipāśayati*, he unties; from वरमेन् *varman*, armour, संवरमेयति *samvarmayati*, he arms, (the final न् *n* being dropt); from मुण्ड *mūṇḍa*, shaven, मुण्डयति *mūṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय् *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From सर्ग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय् *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इश् *ishṭha* of the superlative, do the same before अय् *aya*. मृदु *mṛidu*, soft, मृदयति *mradayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण *Guṇa*, where possible, as in the Bhû class.

Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from माला *mālā*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pāṇ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 59).

अति *ati*, beyond. अधि *adhi*, over; (sometimes धि *dhi*.) अनु *anu*, after. अप *apa*, off. अपि *api*, upon; (sometimes पि *pi*.) अभि *abhi*, towards. अव *ava*, down; (sometimes व *va*.) आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sa*m, together. सु *su*, well.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गन् *gam*, to go.

अचक्ष *achchha*; e. g. अचक्षगत् *achchhagatya*, having approached (§ 445); अचक्षोक्ष *achchhodya*, having addressed. अदः *adah*; e. g. अदःकृत्य *adahkritya*, having done it thus. अन्तर *antar*; e. g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e. g. अलंकृत्य *alaṅkritya*, having ornamented. अस्तं *astam*; e. g. अस्तंगत् *astangatya*, having gone to rest, having set. आविः *āviḥ*; e. g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tiraḥ*; e. g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e. g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e. g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e. g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e. g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkritya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; अ *ri* is changed to ऐ *ri*; final अन् *an* and अस् *as* are changed to ई *ī*; e. g. राजीकृत्य *rājīkritya*, having made king.) Words like ऊरी *ūri*, in ऊरीकृत्य *ūrīkritya*, having assented. Words like खात् *khāt*, imitative of sound; e. g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pân. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमिति नेषत् *govindam ati neṣvarah*, *Iśvara* is not beyond *Govinda*; हरं प्रति

हलाहलं *haram prati halâhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishnu-manvarchyate*, he is worshipped after Vishnu; अनु हरिं मुराः *anu harim surâh*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *â*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *â mṛityoh*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyaḥ*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kârshâpanam*, a Kârshâpana is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchâleshu brahmadattaḥ*, Brahmadatta governs over the Pañchâlas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śīghram*, quickly; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathâśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen.; between, with acc. अन्तरा *antarâ*, between, with acc. अन्तरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ârât*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayâ*, near, with acc. निकषा *nikashâ*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhah*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purâ*, before. समक्षं *samaksham*, साक्षात् *sâkshât*, in the presence. सकाशात् *sakâśât*, from. पुरः *purah*, before, with gen. अमा *amâ*, सखा *sachâ*, साकं *sâkam*, समा *samâ*, सार्धं *sârdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantât*, from all sides. दूरं *dûram*, far, with acc., abl., and gen. अतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prâtar*, early. सायं *sâyam*, at eve. दिवा *divâ*, by day. अह्नाय *ahnâya*, by day. दोषा *doshâ*, by night. नक्तं *naktam*, by night. उषा *ushâ*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pûrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirâya*, चिरात् *chirât*, चिरस्य *chirasya*, long. सना *sanâ*, सनात् *sanât*, सनत् *sanat*,

perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyaḥ*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyaḥ*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paścāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadā*, संततं *santatam*, अनिश्चयं *anisham*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *ishat*, a little. तूष्णीं *tūshṇīm*, quietly. पृथा *vrithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithaḥ*, together. प्रायः *prāyaḥ*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोशं *josham*, gladly. अवश्यं *avaśyam*, certainly. किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. अस्ते *rite*, without, with acc. or abl. नाना *nānā*, variously. सुष्ठु *susṭhu*, well. दुष्ठु *dusṭhu*, badly. दिव्या *disṭyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुचित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kimcha*, and. ना *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *namu*, Is it not? सित् *svit*, किंसित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapurushaḥ*, a king's man; प्रत्यग्नः *pratyagnḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठिभार्यः *kaṭhībhāryaḥ*, having a Kāṭhī for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in §§ 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogah*. (Pāṇ. vi. 3, 51—60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrahmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kaduṣṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and तृष *triṣa*: कद्रथः *kadrathaḥ*, a bad carriage; कनृषः *kannṛṣam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कापथः *kāpathaḥ*, and optionally before पुरुष *purusha*. (Pāṇ. vi. 3, 101—107.)

- I. *Tatpuruṣa* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpuruṣa* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpuruṣa* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpuruṣas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral : द्विगुं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the *Karmadhāraya* (I b) may be distinguished as *appositional* determinatives, the *Dvigu* (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

- III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the

nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakâryâni*, household duties are for women. They may be called *Adverbial Compounds*.

I. Determinative Compounds.

§ 513. This class (Tatpuruṣa) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णघ्नितः *kṛishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं घ्नितः *kṛishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah*: it is more usual, however, to say प्राप्तग्रामः *prāptagrāmah* (Pāṇ. 11. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*). शङ्कुलखण्डः *śaṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅkulābhīḥ*). दात्रच्छिन्नः *dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*). हरिद्रातः *hari-trātah*, m. f. n. protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसमः *pitṛi-samah*, m. f. n. like the father, i. e. *pitṛā samah*. नखनिर्भिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*). विश्वोपास्यः *viśva-upāsyah*, m. f. n. to be worshipped by all. स्वयंकृतः *svayam-kṛitah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dviya-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. द्विजार्था यवागूः *dvijārtthā yavāgūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयः *chora-bhayah*, m. fear (*bhayah*) arising from thieves (*chorebhyah*). स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven. अपग्रामः *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

- तत्पुरुषः *tat-puruṣaḥ*, m. his man, instead of *tasya*, of him, *puruṣaḥ*, the man*.
 राजपुरुषः *rāja-puruṣaḥ*, m. the king's man, instead of *rājñāḥ*, of the king, *puruṣaḥ*, the man. राजसखः *rāja-sakhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुम्भकारः *kumbha-kāraḥ*, a maker (*kāraḥ*) of pots (*kumbhānām*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

- अक्षशौण्डः *akṣha-śauṇḍaḥ*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

- सहसाकृतः *sahasā-kṛitaḥ*, done suddenly (Pāṇ. vi. 3, 3). आत्मनाषष्ठः *ātmanā-ṣhaṣṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). अक्षणाकाशः *akṣhṇā-kāṣaḥ*, blind in the eye. परस्मैपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). कृच्छ्राश्रमं *kṛichchhrāl-labdham*, obtained with difficulty. स्वसुपुत्रः *svasuḥ-putraḥ*, sister's son (Pāṇ. vi. 3, 23). दिवस्पतिः *divas-patiḥ*, lord of heaven. वाचस्पतिः *vāchas-patiḥ*, lord of speech. देवानांप्रियः *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-paṇḍitaḥ*, learned at home, i. e. where no one can contradict him. खेचरः *khecharaḥ*, moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily. हृदिस्पृग् *hṛidi-sprīḥ*, touching the heart. युधिष्ठिरः *yudhisṭhiraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वकायः *pūrva-kāyaḥ*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrva-rātraḥ*, the first part of the night, i. e. the fore-night; राजदंतः *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pāṇ. ii. 2, 1.)

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ *ā*. Hence जलमुच *jalamuch*, water-dropping, i. e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing. सोमपाः *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् *t*: विश्वजित् *viśvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

* Most words ending in तृ *tri* or क *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat; not कटकर्ता *kaṭakartā*; पुरां भेत्ता *purām bhetā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakaḥ*, worshipper of the gods, &c.

I b. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds :

नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. परमात्मा *parama-ātmā*, masc. the supreme spirit. शाकपार्थिवः *śāka-pārthivah*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. सर्वरात्रः *sarva-rātrah*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. पूर्वरात्रः *pūrva-rātrah*, masc. the fore-night; मध्यरात्रः *madhya-rātrah*, masc. midnight; पुण्यरात्रः *punya-rātrah*, masc. a holy night. द्विरात्रं *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). महाराजः *mahā-rājah*, masc. a great king. In these compounds महन् *mahat*, great, always becomes महा *mahā* (Pāṇ. VI. 3, 46), and राजन् *rājan*, king, राजः *rājah*; as परमराजः *parama-rājah*, a supreme king: but सुराजा *su-rājā*, a good king, किराजा *kimrājā*, a bad king (Pāṇ. V. 4, 69, 70). प्रियसखः *priya-sakhah*, masc. a dear friend. सखि *sakhi* is changed to सखः *sakhah*. परमाहः *parama-ahah*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes अह *aha*; cf. उत्तमाहः *uttamāhah*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇah*, the fore-noon. कुपुरुषः *ku-purushah*, masc. a bad man, or कापुरुषः *kāpurushah*. प्राचार्यः *prā-āchāryah*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmanah*, masc. a non-Brāhman, i. e. not a Brāhman. अश्वः *an-aśvah*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmah*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषत्पिङ्गलः *īṣat-piṅgalah*, m. f. n. a little brown, from *īṣat*, a little, and *piṅgala*, brown. सानिकृतः *sāmi-kṛtah*, m. f. n. half-done, from *sāmi*, half, and *kṛta*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजाधमः *rājādhamah*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhah*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghrah*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakah*, a prime cow.

I c. *Numeral Determinative Compounds.*

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final **अ** *a* is changed to ई *ī*, fem., or in some cases to अं *am*, neut. Final **अन्** *an* and **आ** *ā* are changed to ई *ī* or अं *am*.

पंचगवः *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. **गो** *go* (in an aggregate compound) is changed to **गव** *gava* (Pân. II. 1, 23), and **नौ** *nau* to **नाव** *nāva*. **पंचगुः** *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). **द्विनौ** *dvinauḥ*, bought for two ships. **द्विगुलं** *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulīḥ*, finger; final *i* being changed to *a*. **द्वहः** *dvy-ahah*, masc. a space of two days; *ahan* changed to *ahah* (Pân. II. 1, 23). **पंचकपालः** *pañcha-kapālah*, m. f. n. an offering (*purodāśah*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). **त्रिलोकी** *tri-lokī*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). **त्रिभुवनं** *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neut. termination. **दशकुमारी** *daśa-kumārī*, fem. an assemblage of ten youths. **चतुर्युगं** *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **रिच** *rich*, verse, **पुर** *pur*, town, **अप** *ap*, water, **धुर** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pân. v. 4, 74); **अर्धर्चः** *ardharchah*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपथं** *apatham* or **अपथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājah*. (Pân. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pân. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pân. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *akṣa*, if it ceases to mean eye. **गवाक्षः** *gavākṣah*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pân. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālūya-sam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pân. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāshṭrabrahmah*, a Brāhman of Surāshṭra (Pân. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pân. v. 4, 105).

7. तक्षन् *takshan* takes final च *a* after ग्राम *grāma* and कौट *kauṣa*; ग्रामतक्षः *grāma-takshaḥ*, village carpenter. (Pân. v. 4, 95.)
8. चान् *śvan*, dog, takes final च *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकर्षेयः *âkarshaśvaḥ*, a dog of a die, a bad throw (?). (Pân. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prâdhvaḥ*. (Pân. v. 4, 85.)
10. सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अव *ava*; अनुलोमः *anulomaḥ*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (Pân. v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sa*, and अंध *andha*; अंधतमसं *andhatamasam*, blind darkness. (Pân. v. 4, 79.)
12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अव *ava*, and तप्त *tapta*; अनुरहसः *anurahasah*, solitary. (Pân. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahmavarchasam*, the power of a Brâhman. (Pân. v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पञ्चगवं *pañchagavam*, five cows; but पञ्चगुः *pañchaguḥ*, bought for five cows. (Pân. v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate; पञ्चनावं *pañchanāvam*, five ships: not when it forms a numerical adjective; पञ्चनौः *pañchanauḥ*, worth five ships. (Pân. v. 4, 99.)
16. नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nāva*; अर्धनावं *ardhanāvam*, half a ship. (Pân. v. 4, 100.)
17. खारी *khârî*, a measure of grain, becomes खार *khâra* as an aggregate; द्विखारं *dvikhâram*.
18. खारी *khârî*, a measure of corn, becomes खार *khâra* after अर्ध *ardha*; अर्धखारं *ardhakhâram*. (Pân. v. 4, 101.)
19. अंजलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final च *a*; अंजलं *dvyañjalam* or अंजलि *dvyañjali*, two handfuls. (Pân. v. 4, 102.)
20. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *dvyāṅgulam*, a length of two fingers. (Pân. v. 4, 86.)
21. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसक्थं *pūrvasaktham*. (Pân. v. 4, 98.)
22. रात्रि *râtri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyâta*, पुण्य *punya*, likewise after numerals and indeclinables, becomes रात्र *râtra*; सर्वरात्रः *sarvarâtraḥ*, the whole night; पूर्वरात्रः *pūrvarâtraḥ*, the fore-night; द्विरात्रं *dvirâtram*, two nights. (Pân. v. 4, 87.)
23. अहन् *ahan*, day, under the same circumstances, becomes अह *ahna*; सर्वाहः *sarvâhṇaḥ*, the whole day: but not after a numeral when it expresses an

aggregate; द्वयः *dvyahah*, two days. Except also पुण्याहं *punyaḥam*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88–90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itare tara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वा *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्याश्वम् *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्वम् *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वा *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्याश्वः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवेशौ *keśaveśau*. Words beginning with a vowel and ending in ऋ *a* should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhmaṇ and a Kshatriya; मातापितरौ *mâtâ-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा *pitarâ-mâtarâ*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in ऋ *ri*, expressive of relationship or sacred titles, forming the first member of a compound, and being followed by another word ending in ऋ *ri*, or by पुत्र *putra*, son, change their ऋ *ri* into आ *â* (Pāṇ. vi. 3, 25). मातृ *mâtṛi* + पितृ *pitṛi* form मातापितरौ *mâtâpitarau*, father and mother; पितृ *pitṛi* + पुत्र *putra* form पितापुत्रौ *pitâputrau*; होतृ *hotṛi* + पोतृ *potṛi* form होतापोतारौ *hotâpotârau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrâ-varuṇau*, Mitra and Varuṇa; अग्नीषोमी *agnîshomau*, Agni and Soma. Similar irregularities appear in words like द्यावापृथिव्यौ *dyâvâ-prithivyaṇi*, heaven and earth; उषासानक्षत्रं *ushâsâ-nakṣam*, dawn and night (Pāṇ. vi. 3, 29–31).

§ 525. If the compound takes the termination of the singular, then final

क् *ch*, च् *chh*, ज् *j*, झ् *jh*, द् *d*, श् *sh*, and ह् *h* take an additional अ *a*. वाक् *vāk* + त्वक् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pân. v. 4, 106). अहन् *ahan*, day (see §§ 90, 196), and रात्रि *ratrī*, night, form the compound अहोरात्रः *ahorātrah*, a day and night, a *νυχθημερον* (Pân. v. 4, 87).

§ 526. भ्रातरो *bhrātarau* may be used in the sense of brother and sister; पुत्री *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; स्वशुरौ *svaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpuruṣa, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pân. II. 2, 24, com.) In the same manner अनश्वः *anaśvah*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तोदको ग्रामः *prāpta-udako grāmah*, a water-reached village; a village reached by water. ऊदरयोऽनङ्गान् *ūdha-ratho 'naḍvān*, a bull by whom a cart (*rathah*) is drawn (*ūdha*). उपहृतपशू रुद्रः *upahṛita-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahṛita*). पीताम्बरो हरिः *pīta-ambaro harih*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guh*, possessed of a brindled cow. रूपवद्भायैः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षुः *bhakshita-bhikshah*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. शक्ति *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pân. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; द्व्यंगुलं दारु *dvyāṅgulam dāru*, a piece of wood with two prongs*. (Pân. v. 4, 114.)
3. मूर्धेन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvi-mūrdhah*, having two heads. (Pân. v. 4, 115.)

* अंगुलिसदृशायवयं धान्यादिविशेषकाङ्, Prakriyā-Kaumudī.

4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ* ; अन्तर्लोमः *antarlomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोमसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose*.
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and शक्ति *śakti*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मो *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जम्बन् *jambhan*; सुजंभा *su-jambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jū*; प्रजुः *prajūḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. उपस् *ūdhas*, udder, becomes उधन् *ūdhan*; कुण्डोष्ठी *kunḍodhni*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गन्ध *gandha*, smell, substitutes गन्धि *gandhi* after certain words; सुगन्धिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*†.
16. दन्त *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidatī*. (Pāṇ. v. 4, 141-145.)
17. ककुद *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown‡.
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईत् *ī*, like नदी *nadī*, and words in अर्त् *ar*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhārtṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालः *bahumālaḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting com-

* Pāṇ. v. 4, 118, 119.

† Pāṇ. v. 4, 138-140.

‡ Pāṇ. v. 4, 146-148.

pounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples: अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Vishṇu, instead of अनु विष्णुं *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्वचा *śaktir yathā*. सत्रयुगं *sa-trīṇam*, with the grass; सत्रयुगमस्ति *satrīṇam attī*, he eats (everything) even the grass, instead of तृयेन सह *trīṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokaṁ*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pân. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमिद् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayîbhâvas the first element of which is not an indeclinable particle. Ex. तिष्ठद् *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mâdhav-râo ghât at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds:

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमिद् *upasamit*, near the fire-wood. (Pân. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyâtman*, with regard to oneself. (Pân. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मं *upacharma*, near the skin. (Pân. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamâsī*, आग्रहायणी *âgrahâyāṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pân. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pân. v. 4, 107.)

APPENDIX.

LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ a is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ i.

आ â prohibits the use of the intermediate इ i in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from फिफला *ñiphalâ*.

इ i requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345†), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मन् or मन्थ *manth*, Pres. मन्थति *manthati*, Pass. मन्थ्यते *mathyate*.

इर ir shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotit* from च्युतिर् *chyutir*.

ई î prohibits the use of the intermediate इ i in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnah* from उंदी *undî*.

उ u renders the admission of the intermediate इ i optional before the gerundial ता *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. समित्वा *samitvâ* or शान्ता *śântvâ* from समु *samu*; but शान्तः *śântah*.

ऊ ū renders the admission of the intermediate इ i optional in the general tenses before all consonants but य y (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिधू *sidhū*; but सिद्धः *siddhah*.

ऋ ri prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक *loka*.

ळ li shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gam*.

ए e forbids Vṛiddhi in the first aorist (§ 348*), Pân. vii. 2, 5. Ex. अमथीत् *amathīt* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5), Pân. viii. 2, 45. Ex. पीनः *pīnaḥ* from ओषायी *opyáyī*.

इ ण shows that the verb follows the Âtmanepada (Pân. i. 3, 12).

म् ण shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. i. 3, 72).

नि णि shows that the past participle has the power of the present (Pân. iii. 2, 187). Ex. फुल्लः *phullaḥ*, blown, from निफल्ल *nīphalā*.

म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. vi. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. vi. 4, 93).

Bhū Class (Bhvādi, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhavāmi*, 2. भवसि *bhavasi*, 3. भवति *bhavati*, 4. भवावः *bhavāvaḥ*, 5. भवथः *bhavathaḥ*, 6. भवतः *bhavataḥ*, 7. भवानः *bhavāmaḥ*, 8. भवथ *bhavatha*, 9. भवन्ति *bhavanti*, I. 1. अभवम् *abhavam*, 2. अभवः *abhavaḥ*, 3. अभवत् *abhavat*, 4. अभवाव *abhavāva*, 5. अभवतम् *abhavatam*, 6. अभवताम् *abhavatām*, 7. अभवान *abhavāma*, 8. अभवत *abhavata*, 9. अभवन् *abhavan*, O. 1. भवेयम् *bhaveyam*, 2. भवेः *bhaveḥ*, 3. भवेत् *bhavel*, 4. भवेव *bhaveva*, 5. भवेतम् *bhavelam*, 6. भवेताम् *bhavelām*, 7. भवेन *bhavema*, 8. भवेत *bhavela*, 9. भवेयुः *bhaveyuh*, I. 1. भवानि *bhavāni* 2. भव *bhava*, 3. भवतु *bhavatu*, 4. भवाव *bhavāva*, 5. भवतम् *bhavatam*, 6. भवताम् *bhavatām*, 7. भवान *bhavāma*, 8. भवत *bhavata*, 9. भवन्तु *bhavantu* ॥ Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविथ *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविथ *babhūvitha*, 5. बभूवथुः *babhūvathuh*, 6. बभूवतुः *babhūvatuh*, 7. बभूविम *babhūvima*, 8. बभूव *babhūva*, 9. बभूवुः *babhūvuh*, II A. 1. अभूवम् *abhūvam* (see p. 188), 2. अभूः *abhūḥ*, 3. अभूत् *abhūt*, 4. अभूव *abhūva*, 5. अभूतम् *abhūtam*, 6. अभूताम् *abhūtām*, 7. अभूम *abhūma*, 8. अभूत *abhūta*, 9. अभूवन् *abhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyasi*, 3. भविष्यति *bhavishyati*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyathaḥ*, 6. भविष्यतः *bhavishyataḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyatha*, 9. भविष्यन्ति *bhavishyanti*, C. 1. अभविष्यम् *abhavishyam*, 2. अभविष्यः *abhavishyaḥ*, 3. अभविष्यत् *abhavishyat*, 4. अभविष्याव *abhavishyāva*, 5. अभविष्यतम् *abhavishyatam*, 6. अभविष्यताम् *abhavishyatām*, 7. अभविष्याम *abhavishyāma*, 8. अभविष्यत *abhavishyata*, 9. अभविष्यन् *abhavishyan*, P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthah*, 6. भवितारौ *bhavitārau*, 7. भवितास्वः *bhavi-*

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pân. i. 2, 6); the regular form would have been बुभाव *bubhāva*.

īdamaḥ, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयात् *bhūyāt*, 4. भूयास्य *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्य *bhūyāsma*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhavan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyan*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada*: P. 1. भवे *bhave*, 2. भवसे *bhavase*, 3. भवते *bhavate*, 4. भवावहे *bhavāvahe*, 5. भवेथे *bhavethe*, 6. भवेते *bhavete*, 7. भवामहे *bhavāmahe*, 8. भवध्वे *bhavadhve*, 9. भवन्ते *bhavante*, I. 1. अभवे *abhave*, 2. अभवथाः *abhavathāḥ*, 3. अभवत *abhavata*, 4. अभवावहि *abhavāvahi*, 5. अभवेथां *abhavethām*, 6. अभवेतां *abhavetām*, 7. अभवामहि *abhavāmahi*, 8. अभवध्वं *abhavadhvam*, 9. अभवन्त *abhavanta*, O. 1. भवेय *bhaveya*, 2. भवेथाः *bhavethāḥ*, 3. भवेत *bhaveta*, 4. भवेवहि *bhavevahi*, 5. भवेयायां *bhaveyāthām*, 6. भवेयातां *bhaveyātām*, 7. भवेमहि *bhavemahi*, 8. भवेध्वं *bhavedhvam*, 9. भवेरन् *bhaveran*, I. 1. भवै *bhavai*, 2. भवस्व *bhavasva*, 3. भवतां *bhavatām*, 4. भवावहै *bhavāvahai*, 5. भवेथां *bhavethām*, 6. भवेतां *bhavetām*, 7. भवामहै *bhavāmahai*, 8. भवध्वं *bhavadhvam*, 9. भवन्तां *bhavantām* ॥ Pf. 1. बभूवे *babhūve* (see note †, page 246), 2. बभूविथे *babhūvishe*, 3. बभूवे *babhūve*, 4. बभूविथहे *babhūvivahe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimahe*, 8. बभूविध्वे or °द्वे *babhūvidhve* or *-dhve* (see § 105), 9. बभूविरे *babhūvire*, I A. 1. अभविषि *abhavishi*, 2. अभविष्ठाः *abhavishthāḥ*, 3. अभविष्ट *abhavishṭa*, 4. अभविष्वहि *abhavishvahi*, 5. अभविषायां *abhavishāthām*, 6. अभविषातां *abhavishātām*, 7. अभविषमहि *abhavishmahi*, 8. अभविध्वं or °द्वं *abhavidhvam* or *-dhvam*, 9. अभविषत *abhavishata*, F. भविष्ये *bhavishye* &c., C. अभविष्ये *abhavishye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितासहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsāthe*, 6. भवितारौ *bhavitārau*, 7. भवितास्महे *bhavitāsmahe*, 8. भविताध्वे *bhavitādhve*, 9. भवितारः *bhavitārah*, B. 1. भविषीय *bhavishīya*, 2. भविषीष्ठाः *bhavishīshthāḥ*, 3. भविषीष्ट *bhavishīshṭa*, 4. भविषीवहि *bhavishīvahi*, 5. भविषीयास्यां *bhavishīyāsthām*, 6. भविषीयास्तां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmahi*, 8. भविषीध्वं or °द्वं *bhavishīdhvam* or *-dhvam*, 9. भविषीरन् *bhavishīran* ॥ Part. Pres. भवमानः *bhavamānaḥ*, Perf. बभूवानः *babhūvānaḥ*, Fut. भविष्यमानः *bhavishyamānaḥ*.

Passive: P. 1. भूये *bhūye*†, 2. भूयसे *bhūyase*, 3. भूयते *bhūyate*, 4. भूयावहे *bhūyāvahe*, 5. भूयेथे *bhūyethe*, 6. भूयेते *bhūyete*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyadhve*, 9. भूयन्ते *bhūyante*, I. अभूये *abhūye* &c., O. भूयेय *bhūyeya* &c., I. भूयै *bhūyai* &c. ॥ Pf. बभूवे *babhūve* &c., like Ātmanepada, I A. 1. अभविषि or अभविषि *abhāvishi*, 2. अभविष्ठाः or अभविष्ठाः *abhāvishthāḥ*, 3. अभविषि *abhāvi*, 4. अभविष्वहि *abhāvishvahi* &c., like Ātmanepada, F. भविष्ये or भाविष्ये *bhāvishye* &c., C. अभविष्ये or अभविष्ये

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स त्रियं भवते *sa triyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

abhāvishye &c., P. F. भविताहे or भाविताहे *bhāvitāhe* &c., B. भविषीय or भाविषीय *bhāvishtya* &c. ॥ Part. Pres. भूयमानः *bhūyamānaḥ*, Fut. भविष्यमाणः *bhāvishya-mānaḥ*, Past भूतः *bhūtaḥ*.

Causative, Parasmaipada: P. भावयामि *bhāvayāmi*, I. अभाययं *abhāvayam*, O. भावयेयं *bhāvayeyam*, I. भावयानि *bhāvayāni* ॥ Pf. भावयाञ्चकार *bhāvayāñchakāra*, II A. अभययिष्यं *abibhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभाययिष्यं *abhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भावयासं *bhāvyaśam*.

Causative, Ātmanepada: P. भावये *bhāvaye*, I. अभायये *abhāvaye*, O. भावयेय *bhāvayeya*, I. भावये *bhāvayai* ॥ Pf. भावयाञ्चक्रे *bhāvayāñchakre*, II A. अभयये *abibhave*, F. भावयिष्ये *bhāvayishye*, C. अभाययिष्ये *abhāvayishye*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīya*.

Causative, Passive: P. भाव्ये *bhāvye*, I. अभव्ये *abhāvye*, O. भाव्येय *bhāvyeaya*, I. भाव्ये *bhāvya* ॥ Pf. भावयाञ्चक्रे, °बभूवे, °जासे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. अभवयिषि *abhāvayishi* or अभवयिषि *abhāvishi*, F. भावयिष्ये *bhāvayishye* or भाविये *bhāvishye*, C. अभवयिष्ये *abhāvayishye* or अभविये *abhāvishye*, P. F. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*, B. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishtīya*.

Desiderative, Parasmaipada: P. बुभूषामि *bubhūśhāmi*, I. अबुभूषं *abubhūśham*, O. बुभूषेयं *bubhūśheyam*, I. बुभूषाणि *bubhūśhāni* ॥ Pf. बुभूषाञ्चकार *bubhūśhāñchakāra*, I A. अबुभूषिष्यं *abubhūśhishyam*, F. बुभूषिष्यामि *bubhūśhishyāmi*, C. अबुभूषिष्यं *abubhūśhishyam*, P. F. बुभूषितास्मि *bubhūśhitāsmi*, B. बुभूषासं *bubhūśhyāsam*.

Desiderative, Ātmanepada: P. बुभूषे *bubhūśhe*, I. अबुभूषे *abubhūśhe*, O. बुभूषेय *bubhūśheya*, I. बुभूषे *bubhūśhai* ॥ Pf. बुभूषाञ्चक्रे *bubhūśhāñchakre*, I A. 1. अबुभूषिषि *abubhūśhishi*, 2. अबुभूषिषाः *abubhūśhishīdhāḥ*, 3. अबुभूषिषि *abubhūśhishīḥ*, F. बुभूषिष्ये *bubhūśhishye*, C. अबुभूषिष्ये *abubhūśhishye*, P. F. बुभूषिताहे *bubhūśhitāhe*, B. बुभूषिषीय *bubhūśhishīya*.

Desiderative, Passive: P. बुभूष्ये *bubhūśhye*, I. अबुभूष्ये *abubhūśhye*, O. बुभूष्येय *bubhūśhyeya*, I. बुभूष्ये *bubhūśhyai* ॥ Pf. बुभूषाञ्चक्रे *bubhūśhāñchakre*, I A. 1. अबुभूषिषि *abubhūśhishi*, 2. अबुभूषिषाः *abubhūśhishīdhāḥ*, 3. अबुभूषि *abubhūśhi* (see § 406), F. बुभूषिष्ये *bubhūśhishye*, C. अबुभूषिष्ये *abubhūśhishye*, P. F. बुभूषिताहे *bubhūśhitāhe*, B. बुभूषिषीय *bubhūśhishīya*.

Intensive, Ātmanepada: P. 1. बोभूये *bobhūye*, 2. बोभूयसे *bobhūyase*, 3. बोभूयते *bobhūyate*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेथे *bobhūyethe*, 6. बोभूयेते *bobhūyete*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyadhve*, 9. बोभूयन्ते *bobhūyante*, I. 1. अबोभूये *abobhūye*, 2. अबोभूयथाः *abobhūyathāḥ*, 3. अबोभूयत *abobhūyata*, 4. अबोभूयावहि *abobhūyāvahi*, 5. अबोभूयेथां *abobhūyethām*, 6. अबोभूयेतां *abobhūyetām*, 7. अबोभूयामहि *abobhūyāmaḥi*, 8. अबोभूयध्वं *abobhūyadhvam*, 9. अबोभूयन्त *abobhūyanta*, O. बोभूयेय *bobhūyeya* &c., I. 1. बोभूये *bobhūyai*, 2. बोभूयस्व *bobhūyasva*, 3. बोभूयतां *bobhūyatām*, 4. बोभूयावहे *bobhūyāvahai*, 5. बोभूयेथां *bobhūyethām*, 6. बोभूयेतां *bobhūyetām*, 7. बोभूयामहे *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyadhvam*, 9. बोभूयन्तां *bobhūyantām* ॥

Pf. बोभूवांचक्रे *bobhūyāṁchakre*, I A. 1. अबोभूयिषि *abobhūyishi*, 2. अबोभूयिषाः *abobhūyishāḥ*, 3. अबोभूयिष्ट *abobhūyishṭa*, 4. अबोभूयिष्वहि *abobhūyishvahi*, 5. अबोभूयिषायां *abobhūyishāthām*, 6. अबोभूयिषातां *abobhūyishātām*, 7. अबोभूयिषमहि *abobhūyishmahi*, 8. अबोभूयिषं or ०ङ् *abobhūyidhvam* or *-dhvam*, 9. अबोभूयिषत *abobhūyishata*, F. बोभूयिषे *bobhūyishye*, C. अबोभूयिषे *abobhūyishye*, P. F. बोभूयिताहे *bobhūyitāhe*, B. बोभूयिषीय *bobhūyishīya*.

Intensive, Parasmaipada: P. 1. बोभोमि *bobhomi* or बोभवीमि *bobhavāmi*, 2. बोभोषि *bobhoṣi* or बोभवीषि *bobhavāṣi*, 3. बोभोति *bobhoti* or बोभवीति *bobhavāti*, 4. बोभूवः *bobhūvaḥ*, 5. बोभूषः *bobhūṣaḥ*, 6. बोभूतः *bobhūtaḥ*, 7. बोभूमः *bobhūmaḥ*, 8. बोभूष *bobhūṣa*, 9. बोभुवति *bobhuvati*, I. 1. अबोभवं *abobhavam*, 2. अबोभोः *abobhoḥ* or अबोभवीः *abobhavāḥ*, 3. अबोभोत् *abobhot* or अबोभवीत् *abobhavāṭ*, 4. अबोभूव *abobhūva*, 5. अबोभूतं *abobhūtam*, 6. अबोभूतां *abobhūtām*, 7. अबोभूम *abobhūma*, 8. अबोभूत *abobhūta*, 9. अबोभूषः *abobhūṣaḥ*, O. बोभूयां *bobhūyām*, I. 1. बोभयानि *bobhavāni*, 2. बोभूहि *bobhūhi*, 3. बोभोतु *bobhotu* or बोभवीतु *bobhavātu*, 4. बोभवाय *bobhavāva*, 5. बोभूतं *bobhūtam*, 6. बोभूतां *bobhūtām*, 7. बोभवान *bobhavāma*, 8. बोभूत *bobhūta*, 9. बोभुवतु *bobhuvatu* || Pf. 1. बोभवांचकार *bobhavāṁchakāra*, 4. बोभवांचकृव *bobhavāṁchakṛiva*, 7. बोभवांचकृम *bobhavāṁchakṛima*; also 1. बोभाव *bobhāva* or बोभूव *bobhūva*, 2. बोभूविष *bobhūvitha*, 3. बोभाष *bobhāva* or बोभूष *bobhūṣa*, 4. बोभुविष *bobhuviva* or बोभूविष *bobhūviva*, 5. बोभुवथुः *bobhuvathuḥ* or बोभूवथुः *bobhūvathuḥ*, 6. बोभुवतुः *bobhuvatuḥ* or बोभूवतुः *bobhūvatuḥ*, 7. बोभुविम *bobhuvima* or बोभूविम *bobhūvima*, 8. बोभुव *bobhuva* or बोभूव *bobhūva*, 9. बोभुवुः *bobhuvuḥ* or बोभूवुः *bobhūvuḥ*, II A. 1. अबोभूवं *abobhūvam*, 2. अबोभूः *abobhūḥ* or अबोभूवीः *abobhūvāḥ*, 3. अबोभूत् *abobhūt* or अबोभूवीत् *abobhūvāṭ*, 4. अबोभूव *abobhūva*, 5. अबोभूतं *abobhūtam*, 6. अबोभूतां *abobhūtām*, 7. अबोभूम *abobhūma*, 8. अबोभूत *abobhūta*, 9. अबोभूषः *abobhūṣaḥ* (not अबोभूषन् *abobhūṣan*), I A. 1. अबोभाविषं *abobhāviṣam*, 4. अबोभाविष्व *abobhāviṣva*, 7. अबोभाविषम *abobhāviṣma**, F. बोभविष्यामि *bobhavishyāmi*, C. अबोभविष्यं *abobhavishyam*, P. F. बोभवितासि *bobhavitāsmi*, B. बोभूयासं *bobhūyāsam*.

Note—Grammarians who allow the intensive without य *ya* to form an *Ātmanepada*, give the following forms: Pres. बोभूते *bobhūte*, Impf. अबोभूत *abobhūta*, Opt. बोभुवीत् *bobhuvāṭ*, Imp. बोभूतां *bobhūtām*, Per. Perf. बोभवांचक्रे *bobhavāṁchakre*, Aor. अबोभविष्ट *abobhavishṭa*, Fut. बोभविष्यते *bobhavishyate*, Cond. अबोभविष्यत *abobhavishyata*, Per. Fut. बोभविता *bobhavitā*, Ben. बोभविषीष्ट *bobhavishīṣṭa*. (See Colebrooke, p. 194.)

2. चित् *chit*, to think, (चिती.)

The Anubandha ई १ shows that the participle in तः *taḥ* takes no intermediate ई *i*.

P. चेतति *chetati*, I. अचेतत् *achetat*, O. चेतत् *chetet*, I. चेततु *chetatu* || Pf. 1. चिचेत *chicheta*, 2. चिचेतिष *chichetitha*, 3. चिचेत *chicheta*, 4. चिचितिष

* The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

chichitva, 5. चिचित्तुः *chichitathuh*, 6. चिचित्तुः *chichitatuḥ*, 7. चिचित्तु चिचित्तिमा *chichitima*, 8. चिचित *chichita*, 9. चिचितुः *chichituh*, I A. 1. अचेतिषं *achetisham*, 2. अचेतीः *achetīḥ*, 3. अचेतीत् *achetīt*, 4. अचेतिष्य *achetishva*, 5. अचेतिषं *achetishṭam*, 6. अचेतिषं *achetishṭām*, 7. अचेतिष्य *achetishma*, 8. अचेतिष्य *achetishṭa*, 9. अचेतिषुः *achetishuh*, F. चेतियति *chetishyati*, C. अचेतिष्यत् *achetishyat*, P. F. चेतित्ता *chetitā*, B. चित्यात् *chityāt* ॥ Pt. चित्तः *chittah*, चिचित्वान् *chichitvān*, Ger. चेतित्वा *chetitvā* or चितित्वा *chititvā*, °चित्य -*chitya*, Adj. चेतितव्यः *chetitavyah*, चेतनीयः *chetanīyah*, चेत्यः *chetyah* ॥ Pass. चित्यते *chityate*, Aor. अचेति *acheti*, Caus. चेतयति *chetayati*, Aor. अचीचितत् *achīchitat*, Des. चिचेतिषति *chichetishati* or *chichitishati*, Int. चेचित्यते *chechityate*, चेचेति *chechetti*.

3. च्युत् *chyut*, to sprinkle, (च्युतिर्.)

The Anubandha इर *ir* shows that the verb may take the first and second aorist.

P. च्योतति *chyotati*, I. अच्योतत् *achyotat*, O. च्योतेत् *chyotet*, I. च्योततु *chyotatu* ॥ Pf. 1. चुच्योत *chuchyota*, 2. चुच्योतिष्य *chuchyotitha*, 4. चुच्युतिष्य *chuchyutiva*, I A. 1. अच्योतिषं *achyotisham*, 2. अच्योतीः *achyotīḥ*, 3. अच्योतीत् *achyotīt*, 9. अच्योतिषुः *achyotishuh*, or II A. 1. अच्युतं *achyutam*, 2. अच्युतः *achyutah*, 3. अच्युतत् *achyutat*, 9. अच्युतन् *achyutan*, F. च्योतिष्यति *chyotishyati*, C. अच्योतिष्यत् *achyotishyat*, P. F. च्योतिता *chyotitā*, B. च्युत्यात् *chyutyāt* ॥ Pt. च्युतिः *chyutitah* or *chyotitah*, चुच्युत्वान् *chuchyutvān*, Ger. च्योतिन्वा *chyotitvā* or *chyutitvā*, Adj. च्योतिष्यः *chyotitavyah* ॥ Pass. च्युत्यते *chyutyate*, Caus. च्योतयति *chyotayati*, Aor. अचुच्युतत् *achuchyutat*, Des. चुच्योतिषति *chuchyotishati* or चुच्युतिषति *chuchyutishati*, Int. चोच्युत्यते *chochyutyate*, चोच्योति *chochyotti*.

4. ष्युत् *śchyut*, to flow, (ष्युतिर्.)

P. ष्योतति *śchyotati*, I. अष्योतत् *aśchyotat*, O. ष्योतेत् *śchyotet*, I. ष्योततु *śchyotatu* ॥ Pf. 1. चुष्योत *chuśchyota*, 9. चुष्युतुः *chuśchyutuh*, I A. 1. अष्योतिषं *aśchyotisham*, 2. अष्योतीः *aśchyotīḥ*, or II A. 1. अष्युतं *aśchyutam*, F. ष्योतिष्यति *śchyotishyati*, C. अष्योतिष्यत् *aśchyotishyat*, P. F. ष्योतिता *śchyotitā*, B. ष्युत्यात् *śchyutyāt* &c.

Note—This verb is sometimes written षुत् *śhut*.

5. मंथ् *manth*, to shake.

P. मंथति *manthati* ॥ Pf. 1. ममंथ *mamantha*, 2. ममंथिष्य *mamanthitha*, 3. ममंथ *mamantha*, 7. ममंथिष्य *mamanthima*, 8. ममंथयुः *mamanthathuh* (Pāṇ. 1. 2, 5) or, less correctly, ममथयुः *mamathathuh* (§ 328, 4), I A. अमंथीत् *amanthīt*, F. मंथिष्यति *manthishyati*, P. F. मंथिता *manthitā*, B. मथ्यात् *mathyāt* (§ 345 †) ॥ Pt. मथितः *mathitah*, ममंथान् *mamanthvān*, Ger. मंथित्वा *manthitvā* or मथित्वा *mathitvā* (Pāṇ. 1. 2, 23; § 428), °मथ्य -*mathya*, Adj. मंथितव्यः *manthitavyah*, मंथनीयः *manthanīyah*, मंथ्यः *manthyah* ॥ Pass. मथ्यते *mathyate*, Caus. मंथयति *manthayati*, Des. मिमंथिषति *mimanthishati*, Int. मामथ्यते *māmathyate*, मामंथि *māmantti* or मामंथीति *māmanthīti*, Impf. 3. अमामन् *amāman*.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *śit*) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha इ i. The terminations

of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāp. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्तं । संयोगाद्दिक् चिद्धा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take *ए* instead of reduplication: नलोपिनो नेति केचित् ममयतुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति *mathati* (*mathe*), and another मथ्नाति *mathnāti*, which supply a variety of verbal derivatives.

6. कुंश् *kunth*, to strike, (कुषि.)

Roots marked in the Dhātupāṭha by technical final *इ* keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंश्ति *kunthati*, I. अकुंश्त *akunthat*, O. कुंश्ते *kunthet*, I. कुंश्तु *kunthatu* ॥ Pf. 1. चुकुंश् चुकुंश्ति, 2. चुकुंश्चि चुकुंश्चित्ति, 9. चुकुंश्चुः चुकुंश्चुह, I A. अकुंश्तीत् *akunthīti*, 9. अकुंश्चिपुः *akunthishuh*, F. कुंश्चिष्यति *kunthishyati*, P. F. कुंश्तिता *kunthitā*, B. कुंश्त्यात् *kunthyāt*, (प्रनिकुंश्त्यात् *pranikunthyāt*, § 99, not with lingual ण् *ṇ*, as Carey gives it) ॥ Pt. कुंश्तिता *kunthitā*, चुकुंश्तान् *chukunthvān*, Ger. कुंश्तिता *kunthitvā*, कुंश्च्य *-kunthya*, Adj. कुंश्चितव्यः *kunthitavyah* ॥ Pass. कुंश्च्यते *kunthyate*, Caus. कुंश्चयति *kunthayati*, Des. चुकुंश्चिषति *chukunthishati*, Int. चोकुंश्च्यते *chokunthyate*, चोकुंश्ति *chokuntti*.

7. सिध् *sidh*, to go (सिध्), and सिध् *sidh*, to command (सिधू).

P. सेधति *sedhati* (निसेधति *nisedhati**), I. असेधत् *asedhat* ॥ Pf. 1. सिषेध *sishedha*, 2. सिषेधिष *sishedhitha*, 9. सिषिधुः *sishidhuh*, I A. असेधीत् *asedhīti*, F. सेधिष्यति *sedhishyati*, P. F. सेधिता *sedhitā*, B. सिध्यात् *sidhyāt*.

In the sense of commanding or ordaining, this root is marked by technical अ *ā* (सिधू *shidhū*), and hence the intermediate *इ* may be omitted. Thus Pf. 2. सिषेधिष *sishedhitha* or सिषेद्ध *sisheddha*, 4. सिषिधिष *sishidhiva* or सिषिध्व *sishidhva* &c., F. सेधिष्यति *sedhishyati* or सेत्स्यति *setsyati*, P. F. सेधिता *sedhitā* or सेद्धा *seddhā*, I A. असेधीत् *asedhīti* (as before), or 1. असैत्सं *asaitsam*, 2. असैत्सी *asaitsīh*, 3. असैत्सीत् *asaitsīti*, 4. असैत्स *asaitsva*, 5. असैद्धं *asaidddham*, 6. असैद्धां *asaidddhām*, 7. असैत्समा *asaitsma*, 8. असैद्ध *asaiddda*, 9. असैत्सुः *asaitsuh* ॥ Pt. सिद्धः *siddhaḥ*, Ger. सेधित्वा *sedhitvā* or सिद्ध्वा *siddhvā*, सिध्व *-sidhya*, Adj. सेधितव्यः *sedhitavyah* or सेद्धव्यः *seddhavyah* ॥ Pass. सिध्यते *sidhyate*, Caus. सेधयति *sedhayati*, Des. सिसेधिषति *sisedhishati* or सिषित्सति *sishitsati* (§ 103), Int. सेधिष्यते *sedhishyate*, सेषेद्धि *sedheddhi*.

* The change of स *s* into ष *sh* is forbidden by Pāpini VIII. 3, 113, when सिध् *sidh* means to go. It is admitted by the Sār. The Anubandha अ *ā* is sometimes added to सिध् *sidh*, to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate *इ* is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate *इ* belong properly only to सिध् *sidh*, to command. This verb must change its initial स *s* after prepositions; निषेधति *nishedhati*.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति *khadati* ॥ Pf. 1. चखाद् *chakhāda*, 2. चखदिष *chakhaditha*, 3. चखाद् *chakhāda*, 4. चखदिष *chakhadiva*, 5. चखदधुः *chakhadathuh*, 6. चखदतुः *chakhadatuh*, 7. चखदिम *chakhadima*, 8. चखद् *chakhada*, 9. चखदुः *chakhaduh*, I A. चखादीत् or चखदीत् *akhādīt* (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति *khadishyati*, P. F. खदिता *khaditā*, B. खद्यात् *khadyāt* ॥ Pt. खदितः *khaditah*, चखद्वाञ् *chakhadvān*, Ger. खदिता *khaditvā*, °खद्य -*khadya*, Adj. खदितव्यः *khaditavyah* ॥ Pass. खद्यते *khadyate*, Caus. खादयति *khādayati*, Des. चिखदिषति *chikhadishati*, Int. चाखद्यते *chākhadyate*, चाखति *chākhatti*.

9. गद् *gad*, to speak.

P. गदति *gadati* (प्रणिगदति *pranigadati*), I. अगदत् *agadat* (प्रख्यगदत् *praxyagadat*), O. गदेत् *gadet*, I. गदतु *gadatu* ॥ Pf. 1. जगाद् *jagāda*, 2. जगदिष *jagaditha*, 9. जगदुः *jagaduh*, I A. अगादीत् or अगदीत् *agādīt* (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति *gadishyati*, C. अगदिष्यत् *agadishyat*, P. F. गदिता *gaditā*, B. गद्यात् *gadyāt* ॥ Caus. गादयति *gādayati*, Des. निगदिषति *jigadishati*, Int. जागद्यते *jāgadyate*, जागति *jāgatti*.

10. रद् *rad*, to trace, to scratch.

P. रदति *radati* ॥ Pf. 1. रराद् *rarāda*, 2. रेदिष *reditha*, 9. रेदुः *reduh*, I A. अरादीत् or अरदीत् *arādīt* (§ 348).

11. नद् *nad*, to hum, (खद्.)

P. नदति *nadati* (प्रणदति *pranadati*, प्रणिनदति *praninadati*) ॥ Pf. 1. ननाद् *nanāda*, 2. नेदिष *neditha*, 9. नेदुः *neduh*, I A. अनादीत् or अनदीत् *anādīt*.

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति *ardati*, I. आर्देत् *ārdat* ॥ Pf. 1. आनर्द् *ānarda*, 2. आनर्दिष *ānarditha*, 9. आनर्दुः *ānarduh*, I A. आर्दीत् *ārdīt*, F. अर्दिष्यति *ardishyati* ॥ Pt. अर्दितः *arditah*, not आर्तः *ārtah*, see also p. 166 ॥ Caus. अर्दयति *ardayati*, आर्दिदत् *ārdidat*, Des. अर्दिदिषति *ardidishati*.

13. इद् *ind*, to govern, (इदि.)

P. इदति *indati*, I. ऐदत् *aindat*, O. इदेत् *indet*, I. इदतु *indatu* ॥ Pf. इदाञ्चकार *indāmchakāra* (§ 325) or इदामास *indāmāsa* or इदाञ्चभूव *indāmbabhūva*, I A. 1. ऐदिष्यं *aindisham*, 2. ऐदीः *aindīh*, F. इदिष्यति *indishyati*, C. ऐदिष्यत् *aindishyat*, P. F. इदिता *inditā*, B. इद्यात् *indyāt* ॥ Pt. इदितः *inditah*, Perf. इदाञ्चकृवान् *indāmchakrivān* or अभूवान् *babhūvān* or आसिवान् *āsivān*, Perf. Pass. इदाञ्चक्रावः *indāmchakrāṇah* or अभूवानः *babhūvāṇah* or आसानः *āsāṇah*.

14. निद् *nind*, to blame, (निदि.)

P. निदति *nindati* (प्रनिन्दनं *pranindanam* or प्रणिन्दनं *pranindanam*, § 98, 8, 2) ॥ Pf. निनिन्द *nininda*, I A. अनिन्दीत् *anindīt*, F. निदिष्यति *nindishyati*, P. F. निदिता *ninditā*, B. निद्यात् *nindyāt*.

15. निष् *niksh*, to kiss, (निष्.)

P. निक्षति *nikshati* (प्रनिक्षति *pranikshati*, not प्रनिक्षति *pranikshati*, § 98, 8, 2) ||
Pf. निनिष् *niniksha*, I A. अनिक्षीत् *anikshīt*, F. निक्षिष्यति *nikshishyati*, P. F. निक्षिता *nikshitā*, B. निक्ष्यात् *nikshyāt*.

16. उक् *ukh*, to go.

P. ओक्षति *okhati* (प्रोक्षति *prokhati*, § 43), I. औक्षत् *aukhat* || Pf. 1. उवोक्ष *uvokha* (§ 314), 2. उवोक्षिष *uvokhitha*, 3. उवोक्ष *uvokha*, 7. ऊक्षिम *ūkhima*, I A. औक्षीत् *aukhīt*, F. ओक्षिष्यति *okhishyati*, C. औक्षिष्यत् *aukhishyat*, P. F. ओक्षिता *okhitā*, B. उक्ष्यात् *ukhyāt* || Pass. उक्ष्यते *ukhyate*, Caus. ओक्षयति *okhayati*, Des. ओक्षिष्यति *ochikhishati*.

17. अञ् *añch*, to go, to worship, (अञ् and अचि.)

The Anubandha उञ् of अञ्च *añchu* allows the option of intermediate इ in the gerund, अञ्चित्वा *añchitvā* or अचिक्त्वा *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इञ् of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अञ्चति *añchati* || Pf. 1. आनञ्च *ānañcha* (§ 313), 9. आनञ्चुः *ānañchuḥ* (but see No. 5, note), I A. आञ्चीत् *āñchīt*, F. अञ्चिष्यति *añchishyati*, C. आञ्चिष्यत् *āñchishyat*, P. F. अञ्चिता *añchitā*, B. अञ्च्यात् *añchyāt* (may he worship), अच्य्यात् *achyāt* (may he go), § 345†.

Pass. अच्यते *achyate* and अञ्च्यते *añchyate*, Caus. अञ्चयति *añchayati*, Des. अञ्चिष्यति *añchichishati*.

Distinguish between अञ्चितः *añchitah*, worshipped, Ger. अञ्चित्वा *añchitvā*, having worshipped, and अच्यः *achyah*, moved (Pāp. VII. 2, 53; VI. 4, 30); अञ्च *añch* never seems to lose its nasal when it means to honour: Pass. अञ्च्यते *añchyate*, he is honoured, अच्यते *achyate*, he is moved. The two roots, however, are not always kept distinct.

18. आञ्च *āñchh*, to stretch, (आञ्चि.)

P. आञ्चति *āñchhati* || Pf. आनाञ्च *ānañchha* or आञ्च *āñchha* (§ 313), I A. आञ्चीत् *āñchīt*, F. आञ्चिष्यति *āñchishyati* || Caus. आञ्चयति *āñchhayati*, Des. आञ्चिष्यति *āñchichchhishati*.

19. मुञ् *mruch*, to go, (मुञ्.)

मोचति *mrochati* || This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् *amrochīt* or अमुचत् *amruchat* || Pt. मुञ्चः *mruchah*, Perf. मुमुञ्चान् *mumruchvān*, Ger. मुञ्चित्वा *mruchitvā* or मुञ्चत्वा *mructvā*.

20. हुर्च *hurcch*, to be crooked, (हुर्चा.)

P. हुर्चति *hūrchhati* (§ 143) || Pf. जुहुर्च *juhūrchha*, I A. अहुर्चीत् *ahūrchhīt* || Pt. हुर्चितः *hūrchchhitah* or हुर्चः *hūrnah* (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति *vajati* || Pf. 1. ववाज *vavāja*, 2. ववजिष *vavajitha* (§ 328), I A. अवजीत् *avājīt*, F. वजिष्यति *vajishyati*.

22. व्रज् *vraj*, to go.

P. व्रजति *vrajati* ॥ Pf. 1. वव्राज *vavrāja*, 2. वव्रजिथ *vavrajitha*, I A. अव्रजिन् *avrājī* (§ 348*) ॥ Pt. व्रजितः *vrajitaḥ* ॥ Caus. व्रजयति *vrājayati*, Des. विव्रजिषति *vivrajishati*, Int. वाव्रज्यते *vāvrājyate*, वाव्रक्ति *vāvrakti*.

23. अज् *aj*, to go, to throw.

P. अजति *ajati*, I. आजत् *ājat* ॥ वी *vi* must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य *y* (Pāṇ. II. 4, 56, v.) this substitution is optional, i.e. both अज् *aj* and वी *vi* may be used ॥ Pf. 1. विवाय *vivāya*, 2. विवेय *vivetha* or विवयिथ *vivayitha* (§ 335, 3), [आजिथ *ājitha*], 3. विवाय *vivāya*, 4. विविथ *vivyiva* (§ 334), [आजिथ *ājiva*], 5. विव्यथुः *vivyathuh*, 6. विव्यतुः *vivyatuh*, 7. विविथ *vivyima* [आजिथ *ājima*], 8. विव्य *vivya*, 9. विव्युः *vivyuh*, I A. अवैषीत् *avaishīt* [आजिन् *ājī*], 9. अवैषुः *avaishuh*, F. वेषति *veshyati* (§ 332, 3), C. अवेष्यत् *aveshyat*, P. F. वेत्ता *vetā*, B. वीयात् *vīyāt* [F. अजिष्यति *ajishyati*, C. अजिष्यत् *ajishyat*, P. F. अजिता *ajitā*] ॥ Pt. यीतः *vītaḥ* [अजितः *ajitaḥ*], Perf. विवीवान् *vītvān* [आजिवान् *ājivān*], Ger. वीत्वा *vītvā* [अजित्वा *ajitvā*], °वीय *-vīya*, Adj. वेतव्यः *vetavyaḥ* [अजितव्यः *ajitavyaḥ*], वयनीयः *vayanīyaḥ*, वेयः *veyaḥ* ॥ Pass. वीयते *vīyate*, Caus. वाययति *vāyayati*, Des. विवीषति *vīviṣhati* [अजिषिषति *ajīṣhati*], Int. वेवीयते *vevīyate*, वेवेति *veveti*.

24. क्षि *kshi*, to wane.

P. क्षयति *kshayati* ॥ Pf. 1. चिक्षाय *chikshāya*, 2. चिक्षेथ *chikshetha* or चिक्षयिथ *chikshayitha*, 9. चिक्षियुः *chikshiyuh*, I A. अक्षेयीत् *akshaishīt*, F. क्षेप्यति *ksheshyati*, B. क्षीयात् *kshīyāt* (§ 390) ॥ Pt. क्षितः *kshitaḥ* or क्षीयः *kshīnaḥ*, Caus. क्षययति *kshayayati*, Des. चिक्षिषति *chikshīṣhati*, Int. चेक्षीयते *chekshīyate*, चेक्षेति *cheksheti*. The Caus. क्षपयति *kshapayati* is better referred to क्षै *kshai* (§ 462, II. 23).

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए *e* prevents the lengthening of the vowel in the aorist.

P. कटति *kaṭati* ॥ Pf. चकट *chakāṭa*, I A. अकटीत् *akaṭī* (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह् *vichh*, to go, पण् *paṇ*, to traffic, पन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति *gopāyati*, I. अगोपायत् *agopāyat*, O. गोपायेत् *gopāyet*, I. गोपायतु *gopāyatu* ॥ Pf. गोपायांचकार *gopāyāṁchakāra* (§ 325, 3) or जुगोप *jugopa*, I A. अगोपायीत् *agopāyī*, अगोपीत् *agopī* or अगोप्सीत् *agaupsī* (§ 337, I. 2), 6. अगोपतां *agaupātām*, F. गोपायिष्यति *gopāyishyati*, गोपिष्यति *gopishyati*, or गोप्स्यति *gopsyati*, P. F. गोपायिता *gopāyitā*, गोपिता *gopitā*, or गोप्ता *goptā*, B. गोपाय्यात् *gopāyyāt* or गुप्तात् *gupyāt* ॥ Pt. गोपायितः *gopāyitaḥ* or गुप्तः *guptaḥ*, Ger. गोपायित्वा *gopāyitvā*, गोपित्वा *gopitvā*, or गुप्त्वा *guptvā*, Adj. गोपायितव्यः *gopāyitavyaḥ*, गोपितव्यः *gopitavyaḥ*,

or गोप्यः *gopyah* ॥ Caus. गोपयति *gopayati* or गोपाययति *gopāyayati*, Des. जुगुप्सति *jugupsati*, जुगुप्सिषति *jugupishati*, जुगोप्सिषति *jugopishati*, or जुगोपायिषति *jugopāyishati*, Int. जोगुप्सते *jogupyate*, जोगोप्ति *jogopti*.

27. धूप् *dhūp*, to warm.

P. धूपायति *dhūpāyati* ॥ Pf. धूपयांचकार *dhūpayāṁchakāra* or दुधूप *dudhūpa* (no Guṇa, because the vowel is long), I A. अधूपायीत् *adhūpāyīt* or अधूपीत् *adhūpīt*.

28. तप् *tap*, to burn, (§ 332, 14).

P. तपति *tapati* ॥ Pf. 1. तताप *tatāpa*, 2. ततप्य *tataptha* or तेषिष *tepitha* (§ 335, 3), 3. तताप *tatāpa*, I A. 1. अताप्सं *atāpsam*, 2. अताप्सीः *atāpsīḥ*, 3. अताप्सीत् *atāpsīt*, 6. अताप्तं *atāptām* (§ 351), F. तप्यति *tapsyati*, P. F. तप्ता *taptā*, B. तप्यात् *tapyāt* ॥ Pt. तप्तः *taptaḥ*, तेषिवान् *tepivān*, Ger. तप्ता *taptvā*, Adj. तप्तव्यः *taptavyah*, तप्यः *tapyah* (short, because it ends in प् *p*, § 456, 6) ॥ Pass. तप्यते *tapyate*, Caus. तापयति *tāpayati*, Des. तितप्सति *titapsati*, Int. तातप्यते *tātapyate*, तातप्ति *tātapti*.

Note—With certain prepositions तप् *tap* takes the Âtmanepada (Pāṇ. I. 3, 27); उत्तपते *uttapate*, चितपते *vitapate*, it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तपः *tapah*, austere devotion; तप्यते तपस्तापसः *tapyate tapas tāpasah*, the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्त *atapta*; अन्ववातप्त पापेन कर्मणा *anvavātapta pāpēna karmaṇā*, he was distressed by a sinful act. (Colebr.)

29. चम् *cham*, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् *cham*, if preceded by चा *ā*, to rinse, चाचामति *āchāmati*; छिप् *shṣhiv*, to spit, छीपति *shṣhivati* (see No. 35); क्रम् *kram*, to stride, क्रामति *krāmati* (see No. 30); क्लम् *klam*, to tire, क्लामति *klāmati*; गुह् *guh*, to hide, गूहति *gūhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति *chamati*, but after the prep. चा *ā*, चाचामति *āchāmati* ॥ Pf. 1. चचाम *chachāma*, चचामिष *chachamitha* or चेमिष *chemitha* &c., I A. अचामीत् *achamīt* (§ 348*) ॥ Pt. चांतः *chāntah*, Ger. चांत्वा *chāntvā* or चमित्वा *chamitvā*, Adj. चमितव्यः *chamitavyah*, चाम्यः *chāmyah* (Pāṇ. III. 1, 126) ॥ Caus. चामयति *chāmayati* (§ 462).

30. क्रम् *kram*, to stride, (क्रमु.)

क्रमु *kram*, to stride, भ्राजु *bhrāj*, to shine, भ्राजु *bhrāj*, to shine, भ्रमु *bhram*, to roam, क्लमु *klam*, to fail, त्रसी *tras*, to tremble, त्रुद् *truḍ*, to cut, लश् *lash*, to desire, may take य *ya* in the special tenses. Hence भ्राम्यति *bhrāmyati* or भ्रमति *bhramati*. (Pāṇ. III. 1, 70.)

P. क्रामति *krāmati* or क्राम्यति *krāmyati*, I. अक्रामत् *akrāmat* or अक्राम्यत् *akrāmyat* ॥ Pf. अक्राम *chakrāma*, I A. अक्रामीत् *akramīt* (§ 348*), F. क्रमिष्यति *kramishyati*, P. F. क्रमिता *kramitā*, B. क्रम्यात् *kramyāt* ॥

क्रम् *kram* lengthens its vowel in the general tenses (*śit*) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति *krāmati*, but क्रमते *kramate*. It takes

no intermediate इ i in the Âtm.; Fut. क्रंस्यते *kraṁsyate*, P. F. क्रंता *krāntā*, Aor. अक्रंस्त *akraṁsta*; but some grammarians admit intermediate इ i.

Pt. क्रंतः *krāntaḥ*, Perf. अक्रन्वान् *chakranvān*, Ger. क्रान्त्वा *krāntvā* or क्रमित्वा *kramitvā* (§ 429), Adj. क्रमितव्यः *kramitavyaḥ* ॥ Pass. क्रम्यते *kramyate*, Caus. क्रमयति *kramayati*, § 461, (after prep. also क्रानयति *krāmayati*), Des. चिक्रमिषति *chikramishati* or चिक्रंसते *chikraṁsate*, Int. चंक्रम्यते *chan̄kramyate*, चंक्रंति *chan̄kranti*.

Note—It is by no means certain that क्रम् *kram* in the Div class forms क्राम्यति *krāmyati*. It is not one of the eight Sam verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, *śyan* is no longer valid. The Prasāda gives क्रम्यति *kramyati*; but adds, स्वमते तु इयमपि दीर्घः क्राम्यतीति । The Śārasvatī decides for क्राम्यति *krāmyati*, giving the general rule (II. 1, 145) शमादीनां दीर्घो भवति यस्मिन् परे । and enumerating as शमादि, शम् दम् चम् धम् यम् क्रम् मद्.

31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *iṣ*, to wish, substitute च्छ *chchh* for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति *yachchhati*, I. अयच्छत् *ayachchhat* ॥ Pf. 1. ययाम *yayāma*, 2. ययंथ *yayantha* or येमिथ *yemitha*, 9. येमुः *yemuḥ*, I A. अयंसीत् *ayaṁsīt* (§ 359), F. यंस्यति *yam̐syati*, P. F. यंता *yantā*, B. यम्यात् *yamyāt* ॥ Pt. यतः *yataḥ*, येमिवान् *yemivān*, Ger. यत्वा *yatvā*, °यम्य *-yamyā* or °यत् *-yatya*, Adj. यंतव्यः *yantavyaḥ*, यम्यः *yamyāḥ* (नियाम्यः *niyāmyāḥ*) ॥ Pass. यम्यते *yamyate*, Caus. यमयति *yāmayati*, II A. अयीयमत् *ayīyamat*, Des. यियंसति *yiyaṁsati*, Int. यंयम्यते *yam̐yamyate* or यंयंति *yam̐yanti*.

Note—यम् *yam* may be used in the Âtm. with the prep. आ *a*, if it is either intransitive, आयच्छते तरुः *āyachchhate taruḥ*, the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं *āyachchhate pāṇim*, he puts forth his hand. Likewise with the prep. आ *a*, सं *saṁ*, उद् *ud*, if it is used reflectively; संयच्छते व्रीहौन् *saṁyachchhate vṛīhīn*, he heaps together his own rice. Likewise after उप *upa*, when it means to espouse; रामः सीतानुपायंस्त *rāmaḥ sītām upāyaṁsta*, Rāma married Sītā: here the Aor. may also be उपायत *upāyata*; like उदायत *udāyata*, he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (यम्.)

P. नमति *namati* ॥ Pf. 1. ननाम *nanāma*, 2. ननंथ *nanantha* or नेमिथ *nemitha*, 9. नेमुः *nemuḥ*, I A. अनंसीत् *anaṁsīt* (§ 359), F. नंस्यति *naṁsyati*, P. F. नंता *nantā*, B. नम्यात् *namyāt* &c., like यम् *yam*.

Note—नम् *nam* may be conjugated in the Âtmanepada. (Pāṇ. III. 1, 89.)

The Anubandha य * given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति *gachchhati* ॥ Pf. 1. जगाम *jagāma*, 2. जगमिथ *jagamitha* or जगंथ *jagantha*, 3. जगाम *jagāma*, 4. जगमिव *jagmiva* (§ 328, 3), 5. जगमधुः *jagmathuḥ* &c., II A. अगमत् *agamat* (§ 367), F. गमिष्यति *gamishyati* (§ 338, 2), P. F. गंता *gantā*, B. गम्यात् *gamyāt* ॥ Pt. गतः *gataḥ*, Perf. जगमिवान् *jagmivān* or जगन्वान् *jaganvān*, Ger. गत्वा *gatvā*, °गम्य *-gamyā* or °गत्य *-gatyā*, Adj. गंतव्यः *gantavyaḥ*, गम्यः *gamyāḥ* ॥

Pass. गम्यते *gamyate*, Caus. गमयति *gamayati*, Aor. अजीगमत् *ajīgamat*, Des. जिगमिषति *jigamishati*, Int. जंगम्यते *jaṅgamyate* or जंगंति *jaṅganti*.

Note—With prep. सं *sa* it follows the Âtm., if intransitive. The Caus. too, with the prep. आ *ā*, may follow the Âtm., if it means to have patience; आगमयस्व तावत् *āgamayasva tāvat*, wait a little. In the Âtm. the final म् *m* may be dropt in the Aor. and Ben.; समगत *samagata* or समगंस्त *samagaṁsta*, संगसीष्ट *saṅgasīṣṭa* or संगंसिष्ट *saṅgaṁsīṣṭa*. (See § 355.)

34. फल् *phal*, to burst, (भिष्मला.)

P. फलति *phalati* ॥ Pf. 1. पफाल *paphāla*, 2. फेलिष *phelitha* (§ 336, II. 2), 3. पफाल *paphāla*, 4. फेलिष *pheliva*, I A. अपफालीत् *aphālīt* (§ 348*), F. फलिष्यति *phalishyati* ॥ Pt. फुल्लः *phullaḥ* (Pāṇ. VIII. 2, 55), Ger. फलित्वा *phalitvā* ॥ Pass. फल्यते *phalyate*, Caus. फालयति *phālayati*, Aor. अपीफलत् *apīphalat*, Des. पिफलिषति *pīphalishati*, Int. पंफुल्यते *pamphulyate*, पंफुलि *pamphulti*. (Pāṇ. VII. 4, 87–89.)

35. शिष् *shṭhiv*, to spit, (शिषु.)

P. शीयति *shṭhivati* ॥ Pf. तिष्ठेव *tishṭheva* or तिष्ठेव *ṭishṭheva*, I A. अष्टेवीत् *aṣṭhe-vīt*, F. शेषिष्यति *shṭhevishyati* ॥ Pt. शूतः *shṭhyūtaḥ* ॥ Pass. शीयते *shṭhivya* (§ 143), Caus. शेषयति *shṭheveyati*, Des. तिष्टीषिषति *tishṭhīṣishati* or तुष्टयूषति *tushṭhyūṣhati* (Pāṇ. VII. 2, 49), Int. तेष्टीयते *teshṭhivya*. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति *jayati* ॥ Pf. 1. जिगाय *jigāya*, 2. जिगेथ *jigetha* or जिगयिष *jigayitha*, 3. जिगाय *jigāya*, 4. जिगियव *jigyiva*, 5. जिग्यधुः *jigyathuḥ*, 6. जिग्यतुः *jigyatuḥ*, 7. जिगियम *jigyima*, 8. जिग्य *jigya*, 9. जिग्युः *jigyuh*, I A. अजैवीत् *ajaiśhīt* (§ 350), F. जेष्यति *jeshyati*, P. F. जेता *jetā*, B. जीयात् *jīyāt* ॥ Pt. जितः *jitaḥ*, Perf. जिगिवान् *jigivān*, Ger. जित्वा *jitvā*, Adj. जेतव्यः *jetavyaḥ*, जयनीयः *jayanīyaḥ*, जेयः *jeyaḥ*, and जय्यः *jayyaḥ* (§ 456, 2), जित्यः *jityaḥ* only with हलिः *halīḥ* (Pāṇ. III. 1, 117) ॥ Pass. जीयते *jīyate*, Aor. अजायि *ajāyi*, Caus. जापयति *jāpayati*, Aor. अजीनयत् *ajīapat*, Des. जिगीषति *jigīṣhati*, Int. जेजीयते *jejīyate*, जेजेति *jejeti*. It follows the Âtmanepada with the prepositions परा *parā* and वि *vi*.

The change of ज् *j* into ग् *g* in the reduplicated perfect is anomalous (§ 319). It does not take place in ज्या *jyā*, to wither (जिनति *jinaṭi*), although the rule of Pāṇini might seem to comprehend that root after it has taken *Samprasāraṇa*. ज्या *jyā* forms its reduplicated perfect निज्यौ *jijyau*.

37. अक्ष् *aksh*, to obtain, (अक्षू.)

अक्ष् *aksh* follows also the Su class, अक्ष्योति *akshyoti* &c.

P. अक्षति *akshati* ॥ Pf. 1. आनक्ष *ānaksha*, 2. आनक्षिष *ānakshitha* or आनक्ष *ānashṭha*, 3. आनक्ष *ānaksha*, 4. आनक्षिष *ānakshiva* or आनक्ष *ānakshva*, 5. आनक्षधुः *ānakshathuḥ*, 6. आनक्षतुः *ānakshatuḥ*, 7. आनक्षिम *ānakshima* or आनक्ष *ānakshma*, 8. आनक्ष *ānaksha*, 9. आनक्षुः *ānakshuh*, I A. 1. आक्षिषं *ākshisham* or आक्षं *āksham*,

2. आशीः *ākshīh*, 3. आशीत् *ākshīt*, 4. आशिव *ākshishva* or आश *ākshva*, 5. आशिव *ākshishṭam* or आश *āshṭam*, 6. आशिव *ākshishṭām* or आश *āshṭām*, 7. आशिव *ākshishma* or आश *ākshma*, 8. आशिव *ākshishṭa* or आश *āshṭa*, 9. आशिवुः *ākshishuh* or आशुः *ākshuh*, F. अशिवति *akshishyati* or अश्यति *akshyati*, P. F. अशिता *akshitā* or अश *ashṭā* ॥ Pt. अशः *ashṭah*, Ger. अश *ashṭvā* or अशिता *akshitvā* ॥ Pass. अश्यते *akshyate*, Caus. अशयति *akshayati*, Aor. आशिवत् *āchikshat*, Des. आशिवति *āchikshishati* (§ 476).

तच्छ *taksh*, to hew, follows अक्ष *aksh* throughout, also in the optional forms of the Su class.

38. कृष् *kṛish*, to drag along, to furrow.

P. कर्षति *karshati* ॥ Pf. 1. चर्षे *chakarsha*, 2. चर्षिष *chakarshitha*, 3. चर्षे *chakarsha*, 4. चर्षिव *chakrishiva* (§ 335, 3), I A. 1. चर्षे *akārksam*, 2. चर्षे *akārksīh*, 3. चर्षे *akārksīt*, 4. चर्षे *akārksiva*, 5. चर्षे *akārshṭam*, 6. चर्षे *akārshṭām*, 7. चर्षे *akārksma*, 8. चर्षे *akārshṭa*, 9. चर्षुः *akārksuh*; or चर्षे *akrāksam* &c., or I A. 4. चर्षे *akṛiksham* &c. If used in the *Ātmanepada*, the two forms would be,

I A. 2. 1. चर्षे <i>akṛikshi</i> ,	2. चर्षे <i>akṛishṭhāh</i> ,	3. चर्षे <i>akṛishṭa</i> ,
I A. 4. 1. id.	2. चर्षे <i>akṛikshathāh</i> ,	3. चर्षे <i>akṛikshata</i> ,
I A. 2. 4. चर्षे <i>akṛikshvahi</i> ,	5. चर्षे <i>akṛikshāthām</i> ,	6. चर्षे <i>akṛikshātām</i> ,
I A. 4. 4. चर्षे <i>akṛikshāvahi</i> ,	5. id.	6. id.
I A. 2. 7. चर्षे <i>akṛikshmahi</i> ,	8. चर्षे <i>akṛiḍhvam</i> ,	9. चर्षे <i>akṛikshata</i> ,
I A. 4. 7. चर्षे <i>akṛikshāmahi</i> ,	8. चर्षे <i>akṛikshadhvam</i> ,	9. चर्षे <i>akṛikshanta</i> .

F. कर्षति *krakshyati* or कर्षति *karkshyati*, P. F. कर्ष *krashṭā* or कर्ष *karshṭā* ॥ Pt. कर्षः *kṛishṭah*, Ger. कर्ष *kṛishṭvā* ॥ Pass. कर्षते *kṛishyate*, Caus. कर्षयति *karshayati*, Aor. चर्षे *achakarshat* or चर्षे *achīkṛishat*, Des. चर्षति *chikṛikshati*, Int. चर्षे *charīkṛishyate*, चर्षे *charīkarshṭi* or चर्षे *charīkrashṭi*.

The peculiar *Guna* and *Vṛiddhi* of चृ *ri*, viz. र *ra* and रा *rā*, instead of अ *ar* and आ *ār*, take place necessarily in मृ *rij*, to emit, and दृ *riś*, to see (Pāṇ. VI. 1, 58); मृ *mrashṭā*, दृ *drashṭā*, अस्मृ *asrākshṭ*, and अद्र *adrākshṭ*: optionally in verbs with penultimate चृ *ri*, which reject intermediate इ *i* (Pāṇ. VI. 1, 59); तृ *trip*, to rejoice, तृ *traptā* or तृ *tarptā*, Aor. अतृ *atārpṣṭ*, अतृ *atrārpṣṭ* or अतृ *atṛipat*.

39. रुष् *rush*, to kill.

P. रोषति *roshati* ॥ Pf. 1. रूषे *rurosha*, 2. रूषिष *ruroshitha*, 9. रूषुः *ruru-shuh*, I A. अरोषीत् *aroshīt*, F. रोषति *roshishyati*, P. F. रोष *roshṭā* or रोषिता *roshitā* (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति *oshati*, I. औषत् *aushat* ॥ Pf. 1. औषांचकार *oshāṁchakāra* or उषोष *uvosha* (§ 326), 2. उषोषिष *uvoshitha*, 3. उषोष *uvosha*, 4. उषिव *ūshiva* &c., I A. औषीत् *ausht*, F. ओषति *oshishyati*, P. F. ओषिता *oshitā*, B. उष्यात् *ushyāt* ॥ Pt. उषितः *ushitah* or ओषितः *oshitah* (§ 425) ॥ Des. ओषति *oshishishati*.

41. मिह् *mih*, to sprinkle.

P. मेहति *mehati* ॥ Pf. 1. मिमेह *mimeha*, 2. मिमेहिष *mimehitha*, I A. अमिक्षत् *amikshat* (§ 360), F. मेक्षति *mekshyati*, P. F. मेढा *medhā* ॥ Pt. मीढः *mīdhaḥ*, Perf. मीद्वान् *mīdhvān* (मिमिद्वान् *mimihvān*), Ger. मीद्व *mīdhwā* ॥ Caus. मेहयति *mehayati*, अमीमिहत् *amīmihat*, Des. मिमिक्षति *mimikshati*, Int. मेमेद्यते *memehyate*, मेमेदि *memedhi*, (मेमिदि *memidhi*, Westerg.)

42. दह् *dah*, to burn.

P. दहति *dahati* ॥ Pf. 1. ददाह *dadāha*, 2. देहिष *dehitha* or ददग्ध *dadagdha*, F. धक्षति *dhakshyati* (§ 118), P. F. दग्धा *dagdhā*, B. दद्यात् *dahyāt*, I A. 1. अधाक्षं *adhāksham*, 2. अधाक्षीः *adhākshīḥ*, 3. अधाक्षीत् *adhākshīṭ*, 4. अधाक्ष *adhākshva*, 5. अदाग्धं *adāgdham*, 6. अदाग्धां *adāgdhām*, 7. अधाक्ष *adhākshma*, 8. अदाग्ध *adāgdha*, 9. अधाक्षुः *adhākshuh* (see p. 185) ॥ Pt. दग्धः *dagdhaḥ* ॥ Caus. दाहयति *dāhayati*, Aor. अदीदहत् *adīdahat*, Des. दिधक्षति *didhakshati*, Int. दंदद्यते *dandahyate*, दंदग्धि *dandagdhi*.

43. ग्ले *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति *glāyati*, O. ग्लायेत् *glāyet* ॥ Pf. 1. जग्लौ *jaglau* (§ 329), 2. जग्लिष *jaglitha* or जग्लाष *jaglātha*, 3. जग्लौ *jaglau*, 4. जग्लिष *jagliva*, 5. जग्लुः *jaglatuh*, 6. जग्लुः *jaglatuh*, 7. जग्लिन *jaglima*, 8. जग्ल *jagla*, 9. जग्लुः *jagluḥ*, I A. 1. अग्लासिषं *aglāsisham* (§ 357), 2. अग्लासीः *aglāsīḥ*, 3. अग्लासीत् *aglāsīṭ*, 4. अग्लासिष *aglāsishva*, 5. अग्लासिषं *aglāsishṭam*, 6. अग्लासिषां *aglāsishṭām*, 7. अग्लासिष *aglāsishma*, 8. अग्लासिष *aglāsishṭa*, 9. अग्लासिषुः *aglāsishuh*, F. ग्लास्यति *glāsyati*, P. F. ग्लाता *glātā*, B. ग्लायत् *glāyāt* or ग्लेयात् *gleyāt* (§ 392†) ॥ Pt. ग्लानः *glānaḥ*, Ger. ग्लान्ता *glātvā*, ग्लाय *-glāya*, Adj. ग्लातव्यः *glātavyaḥ*, ग्लानीयः *glāntyaḥ*, ग्लेयः *gleyaḥ* ॥ Pass. (impers.) ग्लायते *glāyate*, Caus. ग्लापयति or ग्लपयति *glāpayati*, Des. जिग्लासति *jiglāsati*, Int. जाग्लायते *jāglāyate*, जाग्लाति *jāglāti*.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति *gāyati* ॥ Pf. जगौ *jagau*, I A. अगासीत् *agāsīṭ*, F. गास्यति *gāsyati*, P. F. गाता *gātā*, B. गेयात् *geyāt* (§ 392). Mark the difference between गै *gai* and ग्ले *glai* in the Bened. ॥ Pt. गीतः *gītāḥ*, Ger. गीत्ता *gītvā*, गाव *-gāya*, Adj. गातव्यः *gātavyaḥ*, गानीयः *gāntyaḥ*, गेयः *geyaḥ* ॥ Pass. गीयते *gīyate*, Aor. अगायि *agāyi*, Caus. गापयति *gāpayati*, Aor. अनीगपत् *ajīgapat*, Des. जिगासति *jigāsati*, Int. जेगीयते *jegīyate*, जागाति *jāgāti*.

45. श्यै *shṭyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. श्यायति *shṭyāyati* (§ 103), I. अश्यायत् *ashṭyāyat* ॥ Pf. तश्यौ *taśhtyau*, I A. अश्यासीत् *ashṭyāsīṭ*, F. श्यास्यति *shṭyāsyati*, P. F. श्याता *shṭyātā*, B. श्यायात् *shṭyāyāt* or श्येयात् *shṭyeyāt* ॥ Pt. श्यानः *shṭyānaḥ*, प्रसीतः *prastītaḥ*, प्रसीमः *prastīmaḥ* (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāp. vi. 1, 64, as सुभ्रातृश्वैष्वङ्गिषां सत्यनिषेधः । A marginal note says, सुभ्रातृश्वैष्वङ्गिषामिति श्वै शब्दसंघातयोरिति पठ्यते । तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमन्त्रीकारादिभिरस्पृष्टत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute ष *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घृ *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *a*.

P. दायति *dāyati* ॥ Pf. ददौ *dadau*, I A. 1. अदासिषं *adāsisham*, 2. अदासीः *adāsīḥ* &c., F. दास्यति *dāsyati*, P. F. दाता *dātā*, B. दायात् *dāyāt* ॥ Pt. दातः *dātah* ॥ Pass. दायते *dāyate*, Caus. दापयति *dāpayati*, Des. दिदासति *didāsati*, Int. दादायते *dādayate*, दादाति *dādāti*.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घृ *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति *dhayati* ॥ Pf. 1. दधौ *dadhau*, 2. दधिव *dadhitha* or दधाच *dadhātha*, 3. दधौ *dadhau*, 4. दधिव *dadhiva*, 5. दधुः *dadhathuḥ*, 6. दधुः *dadhatuḥ*, 7. दधिम *dadhima*, 8. दध *dadha*, 9. दधुः *dadhuḥ*. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

- | | | |
|--------------------------------|----------------------------|---------------------------------|
| 1. अधासिषं <i>adhāsisham</i> , | 2. अधासीः <i>adhāsīḥ</i> , | 9. अधासिषुः <i>adhāsishuḥ</i> , |
| 1. अधा <i>adhām</i> , | 2. अधाः <i>adhāḥ</i> , | 9. अधुः <i>adhuḥ</i> , |
| 1. अदधं <i>adadham</i> , | 2. अदधः <i>adadhaḥ</i> , | 9. अदधन् <i>adadhan</i> . |

F. धास्यति *dhāsyati*, P. F. धाता *dhātā*, B. धेयात् *dheyāt* ॥ Pt. धीतः *dhītah*, Ger. धीत्वा *dhītvā*, धाय *-dhāya* ॥ Pass. धीयते *dhyate*, Caus. धापयति *dhāpayati* (Ātm. ०त्ते *-te*, to swallow), Aor. अदीधपत् *adidhapat*, Des. धित्सति *dhitsati*, Int. देधीयते *dedhyate*, दाधाति *dādhati*, or, with the always optional ई *i*, दाधेति *dādheti*.

48. दृश् *drīś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति *paśyati*, I. अपश्यत् *apaśyat*, O. पश्येत् *paśyet*, I. पश्यतु *paśyatu* ॥ Pf. 1. ददर्श *dadarśa*, 2. ददर्शिव *dadarśitha* or दद्रश् *dadrashṭha* (§ 335), 3. ददर्श *dadarśa*, 4. ददर्शिव *dadrīśiva*, 5. दद्रशुः *dadrīśathuḥ*, 6. दद्रशुः *dadrīśatuḥ*, 7. दद्रशिम *dadrīśima*, 8. दद्रश *dadrīśa*, 9. दद्रशुः *dadrīśuḥ*, I A. 1. अद्राक्षं *adrāksham*, 2. अद्राक्षीः *adrākshīḥ*, 3. अद्राक्षीत् *adrākshīt*, 4. अद्राक्ष *adrākshva*, 5. अद्राक्षं *adrākshām*, 6. अद्राक्षं *adrākshām*, 7. अद्राक्ष *adrākshma*, 8. अद्राक्ष *adrākshṭa*, 9. अद्राक्षुः *adrākshuḥ* (§§ 360, 364); or II A. 1. अदर्शं *adarśam*, 9. अदर्शन् *adarśan*, F. द्रक्ष्यति *drakshyati*, P. F. द्रष्टा *drashṭā*, B. दृश्यात् *drīśyāt* ॥ Pt. दृष्टः *drīṣṭah*, Ger. दृष्ट्वा *drīṣṭvā*, ०दृश्य *-drīśya*, Adj. द्रष्टव्यः *drashṭavyah*, दर्शनीयः *darśanīyah*, दृश्यः *drīśyah* ॥ Pass. दृश्यते *drīśyate*, F. दर्शित्यते *darśishyate* or द्रक्ष्यते *drakshyate* (§ 411), P. F. दर्शिता *darśitā* or द्रष्टा *drashṭā*, B. दर्शित्यीष्ट *darśishṭishṭa* or दृष्टीष्ट *drīkshṭishṭa*, Aor. अदर्श *adarśi*, Caus. दर्शयति *darśayati*, Aor. अदीदृशत् *adīdrīśat* or अददर्शत् *adadarśat*, Des. दिदृक्षते *didrikshate* (Ātm.), Int. दरीदृश्यते *darīdrīśyate*, दर्दृष्टि *dardarshṭi*.

दृश् *drīś* and सृज् *śrij* take र *ra* and रा *rā*, instead of अर् *ar* and आर् *ār*, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): चृ ri forms चृच्छति *richchhati*; सृ sri, धावति *dhāvati*; शृ sad, श्रीयते *ślyate* (Ātm.); सद् sad, सीदति *sīdati*; पा pá, पिबति *pibati*; घ्रा ghrā, जिघ्रति *jighrati*; ध्मा dhmā, धनति *dhamati*; स्था sthā, तिष्ठति *tishṭhati*; म्ना mnā, मनति *manati*; दा dā, यच्छति *yachchhati*.

49. चृ ri, to go.

P. चृच्छति *richchhati* (उपाचृच्छति *upārchhati*, § 44), I. चार्चेत् *ārchhat* ॥ Pf. 1. चार *āra*, 2. चारिष *āritha* (§ 338, 7), 3. चार *āra*, 4. चारिव *āriva*, 5. चारयुः *ārathuh*, 6. चारतुः *āratuh*, 7. चारिम *ārīma*, 8. चार *āra*, 9. चारुः *āruh*, II A. 1. चारं *āram*, 2. चारः *ārah*, 3. चारत् *arat*, 9. चारन् *āran* (§ 364); or I A. 1. चार्चि *ārsham*, 2. चार्चीः *ārshīh*, 3. चार्चीत् *ārshīt*, 9. चार्चुः *ārshuh*, F. चरिष्यति *arishyati* (§ 338, 2), C. चारिष्यत् *arishyat*, P. F. चर्ता *artā*, B. चर्यात् *aryāt* (§ 390) ॥ Pt. चृतः *ritah* or चृणः *riṇah*, Ger. चृत्वा *ritvā*, °चृत्य *-ritya* ॥ Pass. चर्यते *aryate*, Caus. चरयति *arpayati*, Des. चरिष्यति *aririshati*, Int. चरार्यते *arāryate*, चरति *arati*, चरियति *ariyati*, चरतीति *ararīti*, चरियतीति *ariyarīti* (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ sri, to go.

P. धावति *dhāvati* always means to run, while सरति *sarati* is used likewise in the sense of going ॥ Pf. 1. ससार *sasāra*, 2. ससर्ष *sasārtha* (§ 335, 3), 3. ससार *sasāra*, 4. ससृव *sasriva*, 5. ससृयुः *sasrathuh*, 6. ससृतुः *sasratuh*, 7. ससृम *sasrīma*, 8. सस्र *sasra*, 9. ससृः *sasruh*, II A. 1. असरं *asaram*, 2. असरः *asarah*, 3. असरत् *asarat*; or I A. 1. असर्षि *asārsham*, 2. असर्षीः *asārshīh*, 3. असर्षीत् *asārshīt*, F. सरिष्यति *sarishyati*, P. F. सर्ता *sartā*, B. सिद्यात् *sriyāt* (§ 390) ॥ Pt. सृतः *sritah* ॥ Caus. सारयति *sārayati*, Des. सिसीर्यति *sistrshati*, Int. सेसीर्यते *sesrīyate*, ससर्ति *sarsarti* (§ 490).

51. शृ sad, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. श्रीयते *ślyate*, I. अश्रीयत् *aślyata*, O. श्रीयेत *ślyeta*, I. श्रीयतां *ślyatām* ॥ Pf. 1. शशाद् *śasāda*, 2. शशात् *śasattha* or शेदिष *śedittha*, 9. शेदुः *seduh*, II A. अशदत् *aśadat*, F. शस्यति *śatsyati*, P. F. शसा *śattā*, B. शसात् *śadyāt* ॥ Caus. शातयति *śātayati* (शादयति *śādayati*, he drives), Des. शिशत्सति *śisatsati*, Int. शाशद्यते *śāsadyate*, शाशति *śāsatti*.

52. सद् sad, to perish, (षद्.)

P. सीदति *sīdati* (निषीदति *nishīdati*) ॥ Pf. 1. ससाद् *sasāda*, 2. सेदिष *seditha* or ससात् *sasattha*, 9. सेदुः *seduh*, II A. असदत् *asadat* (न्यशदत् *nyashadat*), F. सस्यति *satsyati*, P. F. ससा *sattā*, B. ससात् *sadyāt* ॥ Pt. सप्तः *sannah* ॥ Pass. सद्यते *sadyate*, Aor. असादि *asādi*, Caus. सादयति *sādayati*, Aor. असीषदत् *aśīshadat*, Des. सिषत्सति *sishatsati*, Int. सासद्यते *sāsadyate*, सासति *sāsatti*.

53. पा pá, to drink.

P. पिबति *pibati* ॥ Pf. 1. पपौ *papau*, 2. पपिष *papitha* or पपात् *papātha*, 9. पपुः

papuh, II A. अपात् *apāt*, F. पास्यति *pāsyati*, P. F. पाता *pātā*, B. पेयात् *peyāt* (§ 392) || Pt. पीतः *pītaḥ*, Ger. पीत्वा *pītvā*, °पाय -*pāya*, Adj. पातव्यः *pātavyaḥ*, पानीयः *pānīyaḥ*, पेयः *peyaḥ* || Pass. पीयते *pīyate*, Aor. अपायि *apāyi*, Caus. पाययति *pāyayati* (or °ते -*te*, to swallow), Aor. अपीषत् *apīpyat* (Pân. VII. 4, 4), Des. पिपासति *pipāsati*, Int. पेयीयते *pepīyate*, पापाति *pāpāti*.

54. ग्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति *jighrati*, I. अजिघ्रत् *ajighrat*, O. जिघ्रेत् *jighret*, I. जिघ्रतु *jighratu* || Pf. १. जघ्नौ *jaghrau*, २. जघ्निय *jaghriṭha* or जघ्राय *jaghrātha*, ९. जघुः *jaghruh*, II A. जघ्रात् *aghrāt*, or I A. अघ्रासीत् *aghrāsīt* (§§ 368, 357), F. घ्रास्यति *ghrāsyati*, P. F. घ्राता *ghrātā*, B. घ्रायात् *ghrāyāt* or ज्ञेयात् *ghreyāt* (§ 392 †) || Pt. घ्रातः *ghrātaḥ* or घ्राणः *ghrāṇaḥ*, Ger. घ्रात्वा *ghrātvā* || Pass. घ्रायते *ghrāyate*, Aor. अघ्रायि *aghrāyi*, Caus. घ्राययति *ghrāpayati*, अजिघ्रपत् *ajighrapat* or अजिघ्रिपत् *ajighripat* (Pân. VII. 4, 6), Des. जिघ्रासति *jighrāsati*, Int. जेघ्रीयते *jeghrīyate*, जाघ्राति *jāghrāti*.

55. ध्मा *dhmā*, to blow.

P. धमति *dhamati* || Pf. दध्मौ *dadhmau*, I A. अध्मासीत् *adhmāsīt*, F. ध्मास्यति *dhmāsyati*, B. ध्मायात् *dhmāyāt* or ध्मेयात् *dhmeyāt* || Pt. ध्मातः *dhmātaḥ* || Pass. ध्मायते *dhmāyate*, Aor. अध्मायि *adhmāyi*, Caus. ध्माययति *dhmāpayati*, Aor. अदिध्मपत् *adidhmapat*, Des. दिध्मासति *didhmāsati*, Int. देध्मीयते *dedhmīyate*, दाध्माति *dādhmāti*.

56. स्था *sthā*, to stand, (इ.)

P. तिष्ठति *tishṭhati* || Pf. तस्थौ *tasthau* (अधितस्थौ *adhitasthau*), II A. अस्थात् *asthāt* (न्यश्ठात् *nyashṭhāt*), ९. अस्थुः *asthuḥ*, F. स्थास्यति *sthāsyati*, B. स्थेयात् *stheyāt* (§ 392) || Pt. स्थितः *sthitaḥ*, स्थित्वा *sthitvā*, °स्थाय -*sthāya*, Adj. स्थातव्यः *sthātavyaḥ*, स्थानीयः *sthānīyaḥ*, स्थेयः *stheyāḥ* || Pass. स्थायते *sthāyate*, Aor. अस्थायि *asthāyi*, Caus. स्थाययति *sthāpayati*, Aor. अतिष्ठिपत् *atishṭhipat*, Des. तिष्ठासति *tishṭhāsati*, Int. तेष्ठीयते *teshṭhīyate*, तास्थाति *tāsthāti*.

Note—After सं *saṃ*, अव *ava*, प्र *pra*, and वि *vi*, स्था *sthā* is used in the Âtm.; also after आ *ā*, if it means to affirm; with उद् *ud*, if it means to strive, not to rise; or with उप *upa*, if it means to worship, &c.: Pres. तिष्ठते *tishṭhate*, Red. Perf. तस्थे *tasthe*, Aor. अस्थित *asthita*, ९. अस्थिपत् *asthishata*, Fut. स्थास्यते *sthāsyate*, Ben. स्थासीष्ट *sthāśishṭa*.

57. म्ना *mnā*, to study.

P. मनति *manati* || Pf. १. मच्चौ *mam nau*, २. मच्चिय *mamniṭha* or मच्चाय *mamnātha*, ९. मचुः *mamnuḥ*, I A. अच्चासीत् *amnāsīt*, B. म्नायात् *mnāyāt* or म्नेयात् *mneyāt* || Pt. म्नातः *mnātaḥ* || Pass. म्नायते *mnāyate*, Caus. म्नाययति *mnāpayati*, Aor. अमिमपत् *amimnapat*, Des. मिमनासति *mimnāsati*, Int. माम्नायते *māmnāyate*, माम्नाति *māmnāti*.

58. दा *dā*, to give, (दाण्.)

P. यच्छति *yachchhati** (प्रणियच्छति *pranīyachchhati*) || Pf. ददौ *dadau*, II A.

* After the preposition सं *saṃ* it may be used in the Âtmanepada.

अदात् *adāt*, B. देयात् *deyāt* (§ 392) || Pt. दत्तः *dattah*, Ger. दत्त्वा *dattvā* (Pân. vii. 4, 46), °दाय *-dāya*, Adj. दातव्यः *dātavyah*, दानीयः *dānīyah*, देयः *deyah* || Pass. दीयते *dīyate*, Caus. दापयति *dāpayati*, Des. दित्सति *ditsati*, Int. देदीयते *dedīyate*, दादाति *dāddati*.

59. कृ *hṛi*, to bend.

P. कृति *hvarati* || Pf. 1. जह्वार *jahvāra*, 2. जह्वर्थे *jahvartha* (§ 335), 3. जह्वार *jahvāra*, 4. जह्वरिव *jahvariva* (§§ 330, 334), 9. जह्वरुः *jahvaruh*, I A. जह्वार्षीत् *ahvārshī*, 9. जह्वार्युः *ahvārshuh*, F. कृतिष्यति *hvarishyati* (§ 338), P. F. कृती *hvard*, B. कृतीत् *hvaryāt* (§ 390) || Pt. कृतः *hṛitah*, Ger. कृत्वा *hṛitvā*, °कृत्य *-hṛitya*, Adj. कृतेष्यः *hvaritavyah*, कृत्सीयः *hvaranīyah*, कृत्यैः *hvāryah* || Pass. कृत्यते *hvaryate*, Caus. कृतरयति *hṛaraya*, Des. जुह्वरिष्यति *juhṛarshati*, Int. जाह्वर्यते *jāhvaryate*, जरीह्वति *jarīhṛati*.

60. स्कन्द *skand*, to approach, (स्कन्दिर्.)

P. स्कन्दि *skandati* (परिस्कन्दि *pariskandati* or परिष्कन्दि *parishkandati*, Pân. viii. 3, 73, 74) || Pf. 1. चस्कन्द *chaskanda*, 2. चस्कन्दिष *chaskanditha* or चस्कन्थ *chaskanttha*, 9. चस्कन्दुः *chaskanduh* or चस्कदुः *chaskaduh* (see *manth*, No. 5), I A. चस्कन्तीत् *askāntī*, 6. चस्कन्तां *askāntām*, 9. चस्कन्तुः *askāntuh*; or II A. चस्कन्द *askadam*, F. स्कन्स्यति *skantsyati*, P. F. स्कन्ता *skantā*, B. स्कन्त्यात् *skadyāt* (§ 345†) || Pt. स्कन्तः *skannah* (§ 103, 6), Ger. स्कन्त्वा *skantvā* (§ 438) || Pass. स्कन्त्यते *skadyate*, Caus. स्कन्दयति *skandayati*, Aor. अचस्कन्दत् *achaskandat* (§ 374), Des. चिस्कन्सति *chiskantsati*, Int. चनीस्कन्त्यते *chanīskadyate* (§ 485), चनीस्कन्ति *chanīskanti*.

61. तृ *trī*, to cross.

P. तरति *tarati* || Pf. 1. ततार *tatāra*, 2. तेरिष *teritha*, 3. ततार *tatāra*, 4. तेरिष *teriva*, I A. अतारीत् *atārī*, F. तरिष्यति or तरीष्यति *tarīshyati* (§ 340), P. F. तरिता or तरीता *taritā*, B. तीर्यात् *tīryāt*. If used in the *Ātmanepada*, it forms P. तिरते *tirate*, Pf. तेरे *tere*, Aor. अतीरिष *atīrīsh* or अतरिष *atarīsh* or अतरीष *atarīsh*, F. तरिष्यते *tarīshyate*, B. तरिषीष *tarīshīsh* or तीरिषीष *tīrīshīsh* || Pt. तीर्यः *tīryah*, Ger. तीर्यात् *tīryā*, °तीर्य *-tīrya* || Pass. तीर्यते *tīryate*, Aor. अतारि *atāri*, Caus. तारयति *tārayati*, Des. तितरिषति *titarīshati* or तितरीषति *titarīshati* or तितरीषति *tīrīshati*, Int. तेतीर्यते *tetīryate*, तातति *tātati*.

62. रञ्ज *rañj*, to tinge.

This verb and दंष्ट्र *daṁṣṭr*, to bite, संज् *sañj*, to stick, and संज् *svañj*, to embrace (Pân. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345†) and in the weakening forms (§ 344).

P. रजति *rajati*, I. अरजत् *arajat*, O. रजेत् *rajat*, I. रजतु *rajatu* || Pf. 1. ररञ्ज *rarañja*, 2. ररञ्जिष *rarañjitha* or ररञ्कष *rarañktha*, 3. ररञ्ज *rarañja*, 4. ररञ्जिष *rarañjiva*, 9. ररञ्जुः *rarañjuh*, I A. अरञ्जीत् *arāñjī*, F. ररञ्ज्यति *rañjshyati*, P. F. ररञ्ज *rañktā*, B. ररञ्ज्यात् *rajyāt*. Also used in the *Ātmanepada*: P. रजते *rajate*, Pf. 1. ररञ्जे *rarañje*, 2. ररञ्जिषे *rarañjishe*, I A. 3. अरञ्क *arāñkta*, 9. अरञ्कत *arāñkshata* || Pt. ररञ्क *rakṭah*, Ger. ररञ्क *raktvā* or ररञ्क *rañktvā* (§ 438) || Pass. ररञ्जते *rajyate* (Pân.

III. 1, 90), Caus. रंजयति *rañjayati* or रजयति *rajayati*, to hunt (§ 462, 26), Aor. अरीरजत् *arīrajat* or अररंजत् *ararañjat*, Des. रिरंजति *rirankshati*, Int. रारज्यते *rārajyate*, रारंक्ति *rārānkṭi*.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति *chikitsati*, I. अचिकित्सत् *achikitsat* &c. ॥ Pf. चिकित्सांचकार *chikitsāṁchakāra*, I A. अचिकित्सीत् *achikitsīt*, F. चिकित्सिष्यति *chikitsishyati*, P. F. चिकित्सिता *chikitsitā*.

Thus are conjugated (§ 472):

1. गुप् *gup* (to conceal), जुगुप्सते *jugupsate*, he despises.
2. तिग् *tij* (to sharpen), तितिक्षते *titikshate*, he endures.
3. मान् *mān* (to revere), मीमांसते *mīmāṁsate*, he investigates.
4. बध् *badh* (to bind), बीभत्सते *bībhatsate*, he loathes.
5. दान् *dān* (to cut), दीदांसति *dīdāṁsati*, he straightens.
6. शान् *śān* (to sharpen), शीशांसति *śīśāṁsati*, he sharpens.

64. पत् *pat*, to fall, (पतु.)

P. पतति *patati* (प्रणिपतति *pranīpatati*) ॥ Pf. 1. पपात *papāta*, 9. पेतुः *petuh*, II A. अपतत् *apaptam* (§ 366), F. पतिष्यति *patishyati* ॥ Pt. पतितः *patitah* ॥ Pass. पत्यते *patyate*, Aor. अपाति *apāti*, Caus. पातयति *pātayati*, Des. पिपतिषति *pipatishati* or पित्सति *pitsati* (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति *vasati* ॥ Pf. 1. उवास *uvāsa*, 2. उवसिथ *uvasitha* or उवस्य *uvastha*, 3. उवास *uvāsa*, 4. ऊषिव *ūshiva*, 5. ऊषुः *ūshathuh*, 6. ऊषतुः *ūshatuh*, 7. ऊषिम *ūshima*, 8. ऊष *ūsha*, 9. ऊषुः *ūshuh*, I A. 1. अवात्सं *avātsam* (§ 132), 2. अवात्सीः *avātsīh*, 3. अवात्सीत् *avātsīt*, 6. अवात्तां *avāttām* (§ 351), F. वत्स्यति *vatsyati*, P. F. वस्ता *vastā*, B. उष्यात् *ushyāt* ॥ Pt. उषितः *ushitah*, Ger. उषित्वा *ushitvā*, °उष्य *-ushya* ॥ Pass. उष्ये *ushye*, Aor. अवासि *avāsi*, Caus. वासयति *vāsayati*, Aor. अवीवसत् *avīvasat*, Des. विवत्सति *vivatsati*, Int. वावस्यते *vāvasyate*, वावसि *vāvasti*.

66. वद् *vad*, to speak.

P. वदति *vadati* ॥ Pf. 1. उवाद *uvāda*, 2. उवदिथ *uvaditha*, 9. ऊदुः *ūduh*, I A. अवादीत् *avādīt*, F. वदिष्यति *vadishyati*, B. उद्यात् *udyāt* ॥ Pt. उदितः *uditah*, Ger. उदित्वा *uditvā* ॥ Pass. उद्यते *udyate*, Aor. अवादि *avādi*, Caus. वादयति *vādayati*, Aor. अवीवदत् *avīvadat*, Des. विवदिषति *vivadishati*, Int. वावद्यते *vāvadyate*, वावदि *vāvatti*.

67. स्वि *svi*, to swell, (दुस्वोस्वि.)

P. अयति *svayati* ॥ Pf. 1. मुञ्जाय *śuśāva* or शिञ्जाय *śiśvāya*, 2. मुञ्जविथ *śuśavitha* or शिञ्जविथ *śiśvayitha*, 3. मुञ्जाय *śuśāva* or शिञ्जाय *śiśvāya*, 4. मुञ्जुविथ *śuśuviva* or

शिश्रियिष *śiśviyiva*, 5. शिश्रियुः *śiśviyathuh* or शिश्रिययुः *śiśviyathuh*, 9. शिश्रियुः *śiśvuvuh* or शिश्रियुः *śiśviyuh*, I A. अश्रयीत् *asvayīt*, II A. अश्रयत् *asvat* or अशिश्रियत् *aśiśviyat*, F. श्रयिष्यति *śvayishyati*, P. F. श्रयिता *śvayitā*, B. श्रूयात् *śūyāt* ॥ Pt. श्रूनः *śūnah* ॥ Pass. श्रूयते *śūyate*, Caus. श्राययति *śvāyayati*, Aor. अशिश्रयत् *aśiśvayat*, Des. शिश्रयिषति *śiśvayishati*, Int. श्रेययीते *śeśvīyate* or शोश्रूयते *śośūyate*.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते *edhate*, I. ऐधत् *aidhata*, O. ऐधेत् *edheta*, I. एधतां *edhatām* ॥ Pf. एधानास *edhāmdsa**, F. एधिष्यते *edhishyate*, C. ऐधिष्यत् *aidhishyata*, P. F. एधिता *edhitā*, I A. 1. ऐधिमि *aidhishi*, 2. ऐधिष्ठाः *aidhishṭhāḥ*, 3. ऐधिष्ट *aidhishṭa*, 4. ऐधिष्वहि *aidhishvahi*, 5. ऐधिषाणां *aidhishāthām*, 6. ऐधिषातां *aidhishātām*, 7. ऐधिष्वहि *aidhishmahi*, 8. ऐधिद्वं *aidhidhvam*, 9. ऐधिषत् *aidhishata*, B. ऐधिषीष्ट *edhishīshṭa* ॥ Pt. एधितः *edhitah* ॥ Pass. एध्यते *edhyate*, Aor. ऐधि *aidhi*, Caus. Pres. एधयति, ंते, *edhayati*, -te, Perf. एधयामास *edhayāmdsa*, F. एधयिष्यति, ंते, *edhayishyati*, -te, Cond. ऐधयिष्यत्, ंत, *aidhayishyat*, -ta, P. F. एधयिता *edhayitā*, II A. ऐदिधत्, ंत, *aididhat*, -ta, B. एधयिषीष्ट *edhayishīshṭa*, Des. ऐदिधियते *edidhishate*.

69. ईक्ष् *iksh*, to see.

P. ईक्षते *ikshate*, I. ऐक्षत् *aikshata*, O. ईक्षेत् *iksheta*, I. ईक्षतां *ikshatām* ॥ Pf. ईक्षांचक्रे *ikshāinchakre*, I A. ऐक्षिष्ट *aikshishṭa*, F. ईक्षिष्यते *ikshishyate*, C. ऐक्षिष्यत् *aikshishyata*, P. F. ईक्षिता *ikshitā*, B. ईक्षिषीष्ट *ikshishīshṭa* ॥ Pt. ईक्षितः *ikshitah* ॥ Caus. ईक्षयति *ikshayati*, Aor. ऐक्षिषत् *aichikshat*, Des. ईक्षिषियते *ichikshishate*.

70. दद् *dad*, to give.

P. ददते *dadate*, I. अददत् *adadata*, O. ददेत् *dadeta*, I. ददतां *dadatām* ॥ Pf. 3. दददे *dadade* (§ 328, 1), 6. दददाते *dadadāte*, 9. दददिरे *dadadire* (Pāṇ. vi. 4, 126), I A. अददिष्ट *adadishṭa*, F. ददिष्यते *dadishyate*, P. F. ददिता *daditā*, B. ददिषीष्ट *dadishīshṭa* ॥ Pt. ददितः *daditah* ॥ Pass. दद्यते *dadyate*, Aor. अदादि *adādi*, Caus. दादयति *dādayati*, Aor. अदीददत् *adīdadat*, Des. दिददिषते *didadishate*, Int. दादद्यते *dādadyate*, दादति *dādatti*.

71. श्वष्क् *shvashk*, to go.

P. श्वष्कते *shvashkate*, I. अश्वष्कत् *ashvashkata* ॥ Pf. श्वष्क्ये *shashvashke*, I A. अश्वष्किष्ट *ashvashkishṭa*, F. श्वष्किष्यते *shvashkishyate*, P. F. श्वष्किता *shvashkitā*, B. श्वष्किषीष्ट *shvashkishīshṭa*.

Note—The initial श् *ś* is not liable to become श् *s*. (See No. 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

* आस *āsa* and अभूव *ababhūva* are used in the Parasmaipada, चक्रे *chakre* in the Âtmanepada. It is only in the passive that आस *āsa* and अभूव *ababhūva* take Âtmanepada terminations.

72. रुज् *riḥ*, to go, to gain, &c.

P. अर्जते *arjate*, I. अर्जत *árjata* ॥ Pf. अनृजे *ánrije*, I A. अर्जिह *árjishṭa*, F. अर्जिष्यते *arjishyate*, P. F. अर्जिता *arjitá*, B. अर्जिषीह *arjishīṣṭa* ॥ Pass. रुज्यते *riḥyate* (प्रार्ज्यते *prárjyate*), Caus. अर्जयति *arjayati*, Aor. अर्जिमत् *árjimat*, Des. अर्जिनिषते *arjijishate*.

73. संज् *sañj*, to embrace.

दंज् *danís*, संज् *sañj*, संज् *sañj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. स्वजते *svajate*, I. अस्वजत *asvajata* ॥ Pf. ससंजे *sasvañje* or सस्वजे *sasvaje* (Pāṇ. i. 2, 6, v.), I A. 1. असंखि *asvañkshi*, 2. असंकषाः *asvañkthāḥ*, 3. असंक्त *asvañkta*, 4. असंख्वहि *asvañkshvahi*, 5. असंखायां *asvañkshāthām*, 6. असंखातां *asvañkshātām*, 7. असंख्वहि *asvañkshmahi*, 8. असंग्धं *asvañgdhvam*, 9. असंघत *asvañkshata*, F. संख्यते *svañkshyate*, B. संखीह *svañkshīṣṭa* ॥ Pass. स्वज्यते *svajyate*, Caus. संजयति *sañjayati*, Des. सिसंख्यते *sisvañkshate*, Int. सास्वज्यते *sāsuvajyate*, सासंक्ति *sāsvañkli*.

74. त्रप् *trap*, to be ashamed, (तृप्.)

P. त्रपते *trapate*, I. अत्रपत *atrapata* ॥ Pf. 3. त्रेपे *trepe* (Pāṇ. vi. 4, 122), 6. त्रेपाते *trepâte*, 9. त्रेपिरे *trepire*, I A. 1. अत्रपिपि *atrapishi* or अत्रप्ति *atrapsi*, 2. अत्रपिषाः *atrapishṭhāḥ* or अत्रप्षाः *atrapthāḥ*, 3. अत्रपिह *atrapishṭa* or अत्रप्त *atrapta*, F. त्रपिष्यते *trapishyate* or त्रप्स्यते *trapsyate*, B. त्रपिषीह *trapishīṣṭa* or त्रप्षीह *trapṣīṣṭa*.

75. तिज् *tij*, to forbear.

P. तितिक्षते *titikshate* ॥ Pf. तितिक्षांचक्रे *titikshāñchakre*, I A. अतितिक्षिह *atitikshishṭa*, F. तितिक्षिष्यते *titikshishyate*, B. तितिक्षिषीह *titikshishīṣṭa* ॥ Caus. तेजयति *tejayati*.

Note—See No. 63. The simple verb is said to form तेजते *tejate*, he sharpens.

76. पण् *pañ*, to praise.

P. पणायते *pañáyate*, I. अपणायत *apañáyata* ॥ Pf. पणायांचक्रे *pañáyāñchakre* or पेणे *peṇe* (without आय् *āy*). Thus likewise Aor. अपणायिह *apañādyishṭa* or अपणिह *apañishṭa*, F. पणायिष्यते *pañādyishyate* or पणिष्यते *pañishyate*, B. पणायिषीह *pañādyishīṣṭa* or पणिषीह *pañishīṣṭa* ॥ Caus. पाणयति *pāṇayati*, Aor. अपीपणत् *apīpanat*, Des. पिपणिषते *pipañishate*, Int. पंपण्यते *pampanyate*.

Note—This verb (see No. 26) takes आय् *āya*, but, as it is mentioned by Pāṇini III. 1, 28, together with पन् *pan*, with which it shares but the meaning of to praise, it is argued that it does not take आय् *āya*, unless it means to praise. It is likewise argued that पण् *pañ*, if it takes आय् *āya*, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण् *pañ*, पणते *pañate*, he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय् *āya* may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते *kāmayate*, I. अकामयत् *akāmayata* ॥ Pf. कामयांचक्रे *kāmayāṁchakre* or चकमे *chakame*, I A. अचीकमत *achīkamata* or (without अय् *ay*) अचकमत *acha-kamata* (Pāṇ. III. 1, 48, v.), F. कमिष्यते *kamishyate* or कामयिष्यते *kāmayishyate*, B. कमिषीष्ट *kamishīṣṭa* or कामयिषीष्ट *kāmayishīṣṭa* ॥ Pass. कम्यते *kamyate*, Aor. अकामि *akāmi* (Pāṇ. VII. 3, 34, v.), Caus. कामयति *kāmayati*, Des. चिकमिषते *chikamishate* or चिकामयिषते *chikāmayishate*, Int. चंकम्यते *chaṅkamyate*.

Note—This verb in the special tenses takes अय् *aya*, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses अय् *ay* is optional. Or, if we admit two roots, the one कम् *kam* would be defective in the special tenses, while the other कामय् *kāmay* is conjugated all through.

78. अय् *ay*, to go.

P. अयते *ayate*, I. जायत *áyata* ॥ Pf. अयांचक्रे *ayāṁchakre* (Pāṇ. III. 1, 37), I A. 1. आयिषि *áyishi*, 2. आयिषाः *áyishthāḥ*, 3. आयिष्ट *áyishṭa*, 4. आयिष्वहि *áyishvahi*, 5. आयिषाषां *áyishāthām*, 6. आयिषातां *áyishātām*, 7. आयिष्वहि *áyishmahi*, 8. आयिष्वं *áyidhvam* or ँद् -*dhvam*, 9. आयिषत् *áyishata*, F. अयिष्यते *ayishyate*, B. अयिषीष्ट *ayishīṣṭa* ॥ Caus. आययति *áyayati*, Des. अयिषिषते *ayiyishate*.

With परा *parā* it forms पलायते *palāyate*, he flees (Pāṇ. VIII. 2, 19), Ger. पलाय्य *palāyya*; with प्र *pra*, प्रायते *plāyate*; and with परि *pari*, पत्ययते *palyayate*.

79. ईह् *ih*, to aim.

P. ईहते *ihate*, I. ऐहत *aihata* ॥ Pf. ईहांचक्रे *ihāṁchakre*, I A. ऐहिष्ट *aihishṭa*, F. ईहिष्यते *ihishyate*, B. ईहिषीष्ट *ihishīṣṭa* ॥ Caus. ईहयति *ihayati*, Aor. ऐजिहत *aijihat*, Des. ईजिहिषते *ijihishate*.

80. काश् *kás*, to shine, (काशु.)

P. काशते *kāśate* ॥ Pf. चकाशे *chakāśe* or काशांचक्रे *kāśāṁchakre* (§ 326), I A. अकाशिष्ट *akāśishṭa*, F. काशिष्यते *kāśishyate* ॥ Caus. काशयति *kāśayati*, Aor. अचकाशत् *achakāśat*, Des. चिकाशिषते *chikāśishate*, Int. चाकाशयते *chākāśyate*, चाकाहि *chākāśhi*.

81. कास् *kás*, to cough, (कासु.)

P. कासते *kāśate* ॥ Pf. कासांचक्रे *kāśāṁchakre* (§ 326) ॥ Caus. कासयति *kāśayati*, Aor. अचकासत् *achakāśat* (§ 372*).

82. सिव् *siv*, to serve, (सेवृ.)

P. सेवते *sevate* (परिषेवते *parishevate*) ॥ Pf. सिषेवे *sisheve*, I A. असेविष्ट *asevishṭa*, F. सेविष्यते *sevishyate* ॥ Caus. सेवयति *sevayati*, Aor. असिषेवत् *asishevat*, Des. सिसेविषते *sisevishate*, Int. सेषेव्यते *seshevyate*.

83. गा *gá*, to go, (गाइ.)

P. 3. गाते *gāte*, 6. गाते *gāte*, 9. गाते *gāte*, 1st pers. sing. मै *gai*, I. गातां *gātām*, 1st pers. sing. मै *gai*, O. गेत् *geta*, I. अगात् *agāta* ॥ Pf. 3. जगे *jage*, 6. जगाते *jagāte*, 9. जगिरे *jagire*, I A. 1. अगासि *agāsi*, 2. अगास्याः *agāsthāḥ*, 3. अगास्त *agāsta* &c.,

F. ग्रास्यते *gāsyate*, B. ग्रासीष्ट *gāsishta* ॥ Pass. गीयते *giyate*, Aor. अग्रायि *agāyi*, Caus. ग्रापयति *gāpayati*, Aor. अजीगपत् *ajlgapat*, Des. जिगासते *jigāsate*, Int. जेगीयते *jeglyate*.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते *ravate* ॥ Pf. 3. रुरुवे *ruruve*, 6. रुरुवाते *ruruvāte*, 9. रुरुबिरे *ruruwire*, I A. अरविष्ट *aravishta* or अरोष्ट *aroshṭa* (?) ॥ Caus. रापयति *rāpayati*, Aor. अरीरवत् *arīravat* (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते *dayate* ॥ Pf. 1. दिग्ये *digye* (Pāṇ. VII. 4, 9), 2. दिग्यिषे *digyishe*, 3. दिग्ये *digye*, I A. 1. अदिषि *adishi*, 2. अदिषाः *adithāḥ*, 3. अदित *adita*, F. दास्यते *dāsyate*, B. दासीष्ट *dāsishṭa* ॥ Pt. दत्तः *dattah* ॥ Pass. दीयते *dīyate*, Caus. दापयति *dāpayati*, Des. दित्सते *ditsate*, Int. देदीयते *dedīyate*.

Note—It is one of the *pu gha* verbs; दै *dai*, to protect, forms दायते *dāyate* in the present, but follows दे *de* in the general tenses.

86. द्युत् *dyut*, to shine, (द्युतङ्.)

P. द्योतते *dyotate* ॥ Pf. दिद्युते *didyute* (Pāṇ. VII. 4, 67), I A. अद्योतिष्ट *adyotishṭa* or अद्युतत् *adyutat* (§ 367: Pāṇ. I. 3, 91; III. I, 55), F. द्योतिष्यते *dyotishyate*, B. द्योतिषीष्ट *dyotishishṭa* ॥ Caus. द्योतयति *dyotayati*, Aor. अदिद्युतत् *adidyutat*, Des. दिद्युतिषते *didyutishate* or *didyotishate*, Int. देद्युत्यते *dedyutyate*, देद्योति *dedyotti*.

Note—The verbs beginning with द्युत् *dyut* optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्तङ्.)

P. वर्तते *vartate* ॥ Pf. ववृते *vavrite*, I A. अवर्तिष्ट *avartishṭa* or अवृत्तत् *avṛitat*, F. वर्तिष्यते *vartishyate* or वर्त्यति *vartsyati*, B. वर्तिषीष्ट *vartishishṭa* ॥ Caus. वर्तयति *vartayati*, Aor. अविवृत्तत् *avivṛitat* or अववर्तत् *avavartat* (Pāṇ. VII. 4, 7), Des. विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsati*, Int. वरीवृत्यते *varivṛityate*.

Note—The verbs beginning with वृत् *vrit*, i. e. वृत् *vrit*, वृष् *vriḥ*, वृष्ट *vṛiḥ*, स्यन्द *syand*, कृष् *kṛip*, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. I. 3, 91—93). The same verbs do not take इ i in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to कृष् *kṛip*, see Pāṇ. VII. 2, 60, and I. 3, 93.

88. स्यन्द *syand*, to sprinkle or drop, (स्यन्दङ्.)

P. स्यन्दते *syandate* ॥ Pf. 1. सस्यन्दे *sasyande*, 2. सस्यन्दिषे *sasyandishe* or सस्यन्ते *sasyantse*, 4. सस्यन्दिषहे *sasyandivahe* or सस्यन्द्वहे *sasyandvahe*, I A. 3. अस्यन्दिष्ट *asyandishṭa*, 6. अस्यन्दिषातां *asyandishātām*; or अस्यन्त *asyantta* (6. अस्यन्तातां *asyantsātām*), or II A. अस्यदत् *asyadat* (not अस्यन्दत् *asyandat*), F. स्यन्दिष्यते *syandishyate* or स्यन्त्यते *syantsyate* or स्यन्त्यति *syantsyati* (Pāṇ. VII. 2, 59; see No. 87), B. स्यन्दिषीष्ट *syandishishṭa* or स्यन्तीष्ट *syantsishṭa* ॥ Pt. स्यन्नः *syannah*, Ger. स्यन्दित्वा *syanditvā* or स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31) ॥ Caus. स्यन्दयति *syandayati*, Des. सिस्यन्दिषते *sisyandishate* or सिस्यन्तते *sisyantsate* or सिस्यन्सति *sisyantsati*.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते *kalpate* ॥ Pf. चकृपे *chakṛipe*, I A. 3. अकल्पिष्ट *akalpishṭa* or अक्लिप्त *akṛipta*, 6. अक्लिप्सातां *akṛipsātām*, 9. अक्लिप्सत *akṛipsata*, or II Aor. Par. अक्लिपत् *akṛipat*, F. कल्पिष्यते *kalpishyate* or कल्प्यते *kalpsyate* or कल्पयति *kalpsyati*, P. F. 2. कल्पितासे *kalpitāse* or कल्पासे *kalptāse* or कल्पासि *kalptāsi*, B. कल्पिषीष्ट *kalpishīshṭa* or कृप्सीष्ट *kṛipśīshṭa* ॥ Pt. क्लृप्तः *kṛiptaḥ* ॥ Caus. कल्पयति *kalpayati*, Des. चिकल्पिषते *chikalpishate* or चिकल्पति *chikṛipsati*, Int. चलीकल्प्यते *chalīkalpyate* or चलिकल्प्यते *chalikalpyate* or चल्कल्प्यते *chalkalpyate*.

90. व्यप् *vyath*, to fear, to suffer pain.

P. व्यथते *vyathate* ॥ Pf. विव्यथे *vivyathe* (Pāṇ. VII. 4, 68), I A. अव्यथिष्ट *avyathishṭa*, F. व्यथिष्यते *vyathishyate* ॥ Pass. व्यथ्यते *vyathyate*, Aor. अव्यथि *avyāthi* (§ 461), Caus. व्यथयति *vyathayati*, Des. विव्यथिषते *vivyathishate*, Int. वाव्यथ्यते *vāvyathyate*, वाव्यति *vāvyatti*.

91. रम् *ram*, to sport, (रम्.)

P. रमते *ramate*; with वि *vi*, आ *ā*, परि *pari*, उप *upa*, optionally Parasmaipada; विरमति *viramati* (Pāṇ. I. 3, 83) ॥ Pf. रेमे *reme*, I A. अरंस्त *aramsta*, after prepositions अरंसीत् *vyaramsīt*, F. रंस्यते *ramsyate* ॥ Pt. रतः *rataḥ*, Ger. रत्वा *ratvā*, रम्य *-ramya* or रत्य *-ratya* ॥ Caus. रमयति *ramayati*, Aor. अरीरमत् *arīramat*, Des. रिरंसते *riramṣate*, Int. रंरम्यते *ramramyate*, रंरमोति *ramramīti*.

92. त्वर् *tvar*, to hurry, (भित्तरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *sriv*, ज्व् *av*, मव् *mau*, substitute जुर् *jur*, तूर् *tur*, सुव् *sruv*, उव् *uv*, मुव् *muu* (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. The vowels are lengthened according to § 143. Hence जूर्यः *jūrṇaḥ*, तूर्यः *tūrṇaḥ*, सूर्यः *srūrṇaḥ*, उर्यः *ūrṇaḥ*, मूर्यः *mūrṇaḥ*.

P. त्वरते *tvarate* ॥ Pf. तत्तरे *tatvare*, I A. 3. अत्वरिष्ट *atvarishṭa*, 8. अत्वरिध्वं *atvaridhvam* or अत्वरिद्धं *atvaridḍhvam*, F. त्वरिष्यते *tvarishyate* ॥ Pt. तूर्यः *tūrṇaḥ* (§ 432) or त्वरितः *tvaritaḥ* ॥ Caus. त्वरयति *tvarayati* (§ 462, II. 6), Aor. अतत्वरत् *atatvarat* (§ 375†), Des. तित्वरिषति *titvarishati*, Int. तात्वर्यते *tātvaryate*, तोतुर्ति *totūrṭi*.

93. सह् *sah*, to bear, (पह.)

P. सहते *sahate* ॥ Pf. सेहे *sehe*, I A. असहिष्ट *asahishṭa*, F. सहिष्यते *sahishyate*, P. F. सहिता *sahitā* or सोढा *soḍhā* (§ 337, II. 2) ॥ Pt. सोढः *soḍhaḥ*, Adj. सहा *sahyaḥ* (§ 456, 6) ॥ Pass. सद्यते *sahyate*, Caus. साहयति *sāhayati*, Aor. असीपहत *asīshahat*, Caus. Des. सिसाहयिषति *sisāhayishati*, Des. सिसहिषते *sisahishate*, Int. सासद्यते *sāsahyate*, सासोढि *sāsodhi*.

Note—सह् *sah* and वह् *vah* change अ *a* into ओ *o* when अ *a* would be followed by ह् *ḥ*, the result of the amalgamation of ह् *h* with a following dental (§ 128). Pāṇ. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *rāj*, to shine, (राज्.)

P. राजति *rājati*, ते -te ॥ Pf. रराज *rarāja*, रराजे *rarāje* or रेजे *reje* (Pāṇ. vi. 4, 125), I A. अराजीत् *arājīt*, अराजिष्ट *arājishṭa*, F. राजिष्यति *rājishyati*, ते -te, B. राज्यात् *rājyāt*, राजिषीष्ट *rajishīṣṭa* ॥ Caus. राजयति *rājayati*, Aor. अरराजत् *ararājat*, Des. रिराजिषति *rirājishati*, ते -te, Int. राराज्यते *rārājyate*, राराष्टि *rārāshṭi*.

95. खन् *khan*, to dig.

P. खनति *khanati** ॥ Pf. 3. चखान् *chakhāna*, 6. चख्नुः *chakhnatuḥ*, 9. चखुः *chakhnuḥ* (§ 328, 3), I A. अखनीत् *akhānīt* (§ 348), but Âtm. अखनिष्ट *akhanishṭa* only, F. खनिष्यति *khanishyati*, B. खन्यात् *khanyāt* or खायात् *khāyāt* (§ 391) ॥ Pt. खातः *khātaḥ*, Ger. खात्वा *khātvā* or खनित्वा *khanitvā*, Adj. खेयः *kheyah* (§ 456, 6) ॥ Pass. खन्यते *khanyate* or खायते *khāyate* (§ 391), Caus. खानयति *khānayati*, Aor. अचखीसनत् *achīkhanat*, Des. चिखनिषति *chikhanishati*, ते -te, Int. चंखन्यते *chan-khanyate* or चाखायते *chākhāyate* (§ 391), चंखन्ति *chan-khanti*.

96. हृ *hri*, to take, (हृन्.)

P. हरति *harati* ॥ Pf. 1. जहार *jahāra*, 2. जहर्च *jahartha*, 9. जहृः *jahruḥ*, I A. अहर्षीत् *ahārshīt*, Âtm. अहृत् *ahṛita* (§ 351), F. हरिष्यति *harishyati*, P. F. हर्ता *hartā*, B. ह्रियात् *hriyāt* ॥ Pt. हृतः *hṛitaḥ*, Ger. हृत्वा *hṛitvā*, Adj. हर्षः *hāryah* ॥ Pass. ह्रियते *hriyate*, Aor. अहारि *ahāri*, Caus. हारयति *hārayati*, Des. जिहीर्षति *jihīrshati*, ते -te, Int. जेह्रीयते *jehriyate*, जर्हर्ति *jarharti* &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes उ *u* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति *gūhati* ॥ Pf. 1. जुगूह *jugūha*, 2. जुगूहिष *jugūhitha* or जुगोढ *jugodha*, 3. जुगूह *jugūha*, 4. जुगूहिव *juguhiva*, 5. जुगूहयुः *juguhathuḥ* &c., Âtm. 1. जुगूहे *juguhe*, 2. जुगुक्षे *jughukshe* or जुगुहिषे *juguhishe* &c., I Aor. see § 362, F. गूहिष्यति *gūhishyati* or घोक्ष्यति *ghokshyati*, P. F. गूहिता *gūhitā* or गोढा *godhā*, Ben. Âtm. गूहिषीष्ट *gūhishīṣṭa* or घुक्षीष्ट *ghukshīṣṭa* (§ 345) ॥ Pt. गूढः *gūdhaḥ*, Adj. गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (§ 457) ॥ Pass. गुह्यते *guhyaate*, Aor. अगूहि *agūhi*, Caus. गूहयति *gūhayati*, Aor. अजुगूहत् *ajūguhat*, Des. जुगुक्षति *jughukshati* (§ 470), Int. जोगुह्यते *joguhyaate*, जोगोढि *jogodhi*.

98. श्रि *śri*, to go, to serve, (श्रिन्.)

P. श्रयति *śrayati* ॥ Pf. 1. शिञ्चाय *śiśrāya*, 2. शिञ्चयिष *śiśrayitha*, 3. शिञ्चाय *śiśrāya*, 4. शिञ्चयिव *śiśriyiva*, 5. शिञ्चययुः *śiśriyathuḥ*, II A. अशिञ्चियत् *aśiśriyat* (§ 371),

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

F. अश्रियति *śrayishyati*, B. अश्रियात् *śrīyāt* ॥ Pass. अश्रियते *śrīyate*, Aor. अश्रायि *aśrāyi*, Caus. आश्रयति *śrāyayati*, Aor. अश्रिष्यत् *aśrīṣyat*, Des. शिष्रियति *śīśrayishati* or शिष्रीयति *śīśrīshati* (§ 471, 3; § 337, II. 3), Int. शेष्रीयते *śeśrīyate*.

99. यज् *yaj*, to worship.

P. यजति *yajati* ॥ Pf. 1. इयान् *iyāja* (§ 311), 2. इयजिष *iyajitha* or इयष *iyashṭha* (§ 335, 3), 4. ईजिष *ījiva*, 5. ईजधुः *ījathuh*, 6. ईजतुः *ījatuh*, 7. ईजिम *ījima*, 8. ईज *īja*, 9. ईजुः *ījuh*, I A. 1. अयाक्षं *ayāksham*, 2. अयाक्षीः *ayākshīh*, 3. अयाक्षीत् *ayākshīt*, 4. अयाक्ष *ayākshva*, 5. अयाष्टं *ayāshṭam*, 6. अयाष्टां *ayāshṭām*, 7. अयाक्ष्म *ayākshma*, 8. अयाष्ट *ayāshṭa*, 9. अयाक्षुः *ayākshuh*, I Aor. Âtm. 1. अयक्षि *ayakshi*, 2. अयक्षाः *ayashṭhāh*, 3. अयष्ट *ayashṭa*, 4. अयक्षहि *ayakshvahi*, 5. अयक्षायां *ayakshāthām*, 6. अयक्षातां *ayakshātām*, 7. अयक्ष्महि *ayakshmahi*, 8. अयद्धुं *ayaddhvam* (not अयग्धुं *ayagdhvam*), 9. अयक्षत *ayakshata*, F. यक्षति *yakshyati*, P. F. यष्टा *yashṭā* (§ 124), B. इज्यात् *ijyāt* (§ 393) ॥ Pt. इष्टः *ishṭah*, Ger. इष्ट्वा *ishṭvā*, °इज्य *-ijya* ॥ Pass. इज्यते *ijyate*, Caus. याजयति *yājayati*, Aor. अयीयजत् *ayīyajat*, Des. यियक्षति *yiyaṅkshati*, Int. यायज्यते *yāyajyate*, यायहि *yāyashṭi*.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति *vapati* ॥ Pf. 1. उवाप *uvāpa*, 2. उवपिष *uvapitha* or उवप्ष *uvapṭha*, 9. ऊपुः *ūpuh*, I A. अवाप्सीत् *avāpsīt*, Âtm. अवप्त्त *avapta*, F. वप्स्यति *vapsyati*, P. F. वप्ता *vaptā*, B. उप्सात् *upyāt* ॥ Pt. उप्तः *uptah* ॥ Pass. उप्यते *upyate*.

101. वह् *vah*, to carry.

P. वहति *vahati* ॥ Pf. 1. उवाह *uvāha*, 2. उवहिय *uvahitha* or उवोढ *uvodha*, 3. उवाह *uvāha*, 4. ऊहिय *ūhiva*, 5. ऊहधुः *ūhathuh*, 6. ऊहतुः *ūhatuh*, 7. ऊहिम *ūhima*, 8. ऊह *ūha*, 9. ऊहुः *ūhuh*, I A. 1. अवाक्षं *avāksham*, 2. अवाक्षीः *avākshīh*, 3. अवाक्षीत् *avākshīt*, 4. अवाक्ष *avākshva*, 5. अवोढं *avodham*, 6. अवोढां *avodhām*, 7. अवाक्ष्म *avākshma*, 8. अवोढ *avodha*, 9. अवाक्षुः *avākshuh*, I Aor. Âtm. 1. अवक्षि *avakshi*, 2. अवोढाः *avodhāh*, 3. अवोढ *avodha*, 4. अवक्षहि *avakshvahi*, 5. अवक्षायां *avakshāthām*, 6. अवक्षातां *avakshātām*, 7. अवक्ष्महि *avakshmahi*, 8. अवोद्धुं *avodhvam*, 9. अवक्षत *avakshata*, F. वक्षति *vakshyati*, P. F. वोढा *vodhā*, B. उप्सात् *uhyāt* ॥ Pt. उढः *ūdhaḥ*, Adj. वाह्यः *vāhyah* ॥ Pass. उह्यते *uhyate*, Caus. वाहयति *vāhayati*, Aor. अवीवहत् *avīvahat*, Des. विवक्षति *vivakshati*, Int. वावक्षते *vāvahyate*, वावोढि *vāvodhi*.

102. वे *ve*, to weave, (वेम्.)

P. वयति *vayati* ॥ Pf. 3. ववौ *vavau*, 6. ववतुः *vavatuh* (or अवतुः *ūvatuh*), 9. ववुः *vavuh* (or अवुः *ūvuh*); or 3. उवाय *uvāya*, 6. ऊयतुः *ūyatuh*, 9. ऊयुः *ūyuh* (§ 311), I A. 1. अवासिषं *avāsisham*, 2. अवासीः *avāsīh*, 3. अवासीत् *avāsīt*, Âtm. अवास्त *avāsta*, F. वास्यति *vāsyati*, P. F. वाता *vātā*, B. ऊयात् *ūyāt*, Âtm. वासीष्ट *vāsīshṭa* ॥ Pt. उतः *utah* (Pân. VI. 4, 2) ॥ Pass. ऊयते *ūyate*, Caus. वाययति *vāyayati*, Des. विवासति *vivāsatī*, Int. वावायते *vāvāyate*, वावाति *vāvāti*.

103. जे *hve*, to emulate, to call, (जेम्.)

P. जयति *hvayati* ॥ Pf. 1. जुहाव *juhāva*, 2. जुहविष *juhavitha* or जुहोष *juhotha*, 3. जुहाव *juhāva*, 4. जुहुविष *juhuwiva*, II A. अह्वत् *ahvat* (§ 363), Âtm. अह्वत *ahvata*, or I A. अह्वास्त *ahvāsta*, F. ह्वास्यति *hvāsyati*, B. ह्वात् *hūyāt* ॥ Pt. हुतः *hūtaḥ*, Ger. °हूय *-hūya* ॥ Pass. हूयते *hūyate*, Aor. अह्वायि *ahvāyi*, Caus. ह्वाययति *hvāyayati*, Aor. अजुहवत् *ajūhavat* (§ 371), Des. जुहुयति *juhūshati*, Int. जोहूयते *johūyate*, जोहोति *johoti*.

Tud Class (Tudādi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति *tudati* ॥ Pf. तुतोद् *tutoda*, F. तोत्स्यति *totsyati*, P. F. तोत्ता *tottā*, I A. अतोत्सीत् *atautsit*, Âtm. अतुत्त *atutta* ॥ Pt. तुषः *tunnaḥ*, Ger. तुष्ता *tuttvā* ॥ Pass. तुद्यते *tudyate*, Caus. तोदयति *todayati*, Aor. अतूतुदत् *atūtudat*, Des. तुतुत्सति *tututsati*, Int. तोतुद्यते *totudyate*, तोतोत्ति *tototti*.

105. भञ्ज् *bhrajj*, to fry, (भस्जो.)

भञ्ज् *bhrajj* takes *Samprasāraṇa* before weakening terminations, the same as ग्रह् *grah*, ज्या *jyā*, वय् *vay*, व्यप् *vyadh*, वञ् *vaś*, व्यच् *vyach*, व्रच् *vraśch*, प्रच् *prachh* (Pāṇ. vi. 1, 16). The terminations of the special tenses of *Tud* verbs are never strengthening, but weakening, if possible.

P. भृञ्जति *bhrijjati* ॥ Pf. 1. बभ्रञ्ज *babhrajja*, 2. बभ्रञ्जिष *babhrajjitha* or बभ्रञ्ज *babhrashṭha*, 9. बभ्रञ्जुः *babhrajjuḥ* (Pāṇ. 1. 2, 5), or बभ्रञ्जि *babharjja* &c. (Pāṇ. vi. 4, 47), I A. अभ्राञ्जीत् *abhrākshīt* or अभ्राञ्जीत् *abhārksht*, Âtm. अभ्रञ्ज *abhrashṭa* or अभ्रञ्ज *abharshṭa*, F. भ्रक्ष्यति *bhrakshyati* or भ्रक्ष्यति *bharkshyati*, P. F. भ्रष्टा *bhrashṭā* or भ्रष्टा *bharshṭā*, B. भृज्यात् *bhrijyāt*, Âtm. भ्रञ्जीष्ट *bhrakshīshṭa* or भ्रञ्जीष्ट *bhar-kshīshṭa* ॥ Pt. भृष्टः *bhrishṭaḥ* ॥ Pass. भृज्यते *bhrijjyate*, Caus. भ्रञ्जयति *bhrajjayati*, Aor. अब्रभ्रञ्जत् *ababhrajjat* or अब्रभ्रञ्जत् *ababharjjat*, Des. बिभ्रञ्जति *bibhrakshati* or बिभ्रञ्जति *bibharkshati*, Int. बरीभृज्यते *barībhrijjyate*.

106. कृप् *krish*, to draw a line. (See No. 38.)

P. कृषति *krishati* ॥ Pf. चकृषे *chakarsha*, I A. अकाञ्चीत् *akārksht* or अकाञ्चीत् *akrākshīt*, Âtm. अकृषत *akrikshata* or अकृष्ट *akrishṭa*, F. कर्क्ष्यति *karkshyati* or कर्क्ष्यति *krakshyati*, P. F. कर्षा *karshṭā* or कर्षा *krashṭā*, B. कृष्यात् *krishyāt*, Âtm. कृषीष्ट *krikshīshṭa* ॥ Pt. कृष्टः *krishṭaḥ* ॥ Pass. कृष्यते *krishyate*, Caus. कर्षयति *karshayati*, Aor. अचकृषत् *achakarshat* or अचीकृषत् *achīkrishat*, Des. चिकृषति *chikrikshati*, Int. चरीकृष्यते *charīkrishyate*.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with *मुच्* *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिप् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिप् *pis*, to form. (Pāṇ. vii. 1, 59.)

P. मुञ्चति *muñchati* ॥ Pf. मुमोच *mumocha*, I A. अमुचत् *amuchat*, Âtm. अमुक्त *amukta* (§ 367), Des. मुमुञ्चति *mumukshati* or मोक्षते *mokshate* (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति *vindati* ॥ Pf. विवेद *viveda*, II A. अविविदत् *avidat*, Âtm. अविविद *avitta*, F. वेत्स्यति *vetasyati* or वेदिष्यति *vedishyati* (§ 332, 11) ॥ Pt. विदः *vittah*.

109. लिप् *lip*, to paint.

P. लिपति *limpati* ॥ Pf. लिलेप *lilepa*, II A. अलिपत् *alipat* (§ 367), Âtm. II A. अलिपत् *alipata* or I A. अलिप्त *alipta* (§ 367).

II. Parasmaipada Verbs.

110. कृत् *kṛit*, to cut, (कृती.)

P. कृन्तति *kṛintati* (see No. 107) ॥ Pf. चकते *chakarta*, I A. अकतीत् *akartīt*, F. कर्तिष्यति *kartishyati* or कर्त्स्यति *kartsyati* (§ 337, II. 2), P. F. कर्तिता *kartitā*, B. कृत्वात् *kṛityāt* ॥ Pt. कृत्तः *kṛittah* ॥ Pass. कृत्ते *kṛityate*, Caus. कर्तयति *kartayati*, Aor. अचकते *achakartat* or अचिकृत्तत् *achikṛitat*, Des. चिकर्तिषति *chikartishati* or चिकृत्सति *chikṛitsati* (§ 337, II. 2), Int. चरोकृत्ते *charīkṛityate*.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not admit of Guna or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāp. I. 2, 1; § 345, note.)

P. कुटति *kuṭati* ॥ Pf. 1. चुकोट *chukoṭa*, 2. चुकुटिथ *chukuṭitha*, I A. अकुटीत् *akuṭīt*, F. कुटिष्यति *kuṭishyati*, P. F. कुटिता *kuṭitā* ॥ Caus. कोटयति *koṭayati*, Int. चोकुट्यते *chokuṭyate*, चोकोटि *chokoṭi*.

112. वृश् *vraśch*, to cut, (वोवृश्.)

P. वृश्चति *vṛiśchati* (see No. 105) ॥ Pf. 1. ववृश् *vavraścha*, 2. ववृश्चिथ *vavraśchitha* or ववृश् *vavrashṭha*, I A. अवृश्चीत् *avraśchīt* or अव्राश्चीत् *avrākshīt* (§ 337, I. 2), F. वृश्चिष्यति *vraśchishyati* or वृक्ष्यति *vraکشyati*, B. वृक्ष्यात् *vṛiśchyāt* ॥ Pt. वृक्षः *vriक्षah*.

113. कृ *kṛi*, to scatter.

P. किरति *kirati* ॥ Pf. 3. चकार *chakāra*, 6. चकारतुः *chakaratuḥ*, 9. चकरुः *chakaruḥ* (Pāp. VII. 4, 11), I A. अकारीत् *akārīt*, F. करिष्यति or करीष्यति *karīshyati* (§ 340), B. कीर्यात् *kīryāt* ॥ Pt. कीर्यः *kīryah* ॥ Pass. कीर्यते *kīryate*, Caus. कारयति *kārayati*, Des. चिकरिषति *chikarishati*.

Note—After उप *upa* and प्रति *prati*, कृ *kṛi* takes an initial स् *s* if it means to cut or to strike: उपस्किरति *upaskirati*, he cuts, उपचस्कार *upachaskāra*; प्रतिस्किरति *pratiskirati*, he cuts or he strikes (Pāp. VI. 1, 140, 141). Also अपस्किरते *apaskirate*, he drops (Pāp. VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति *spriśati* ॥ Pf. पस्पृश *pasparśa*, I A. अस्पाशीत् *asprākshīt* or अस्याशीत् *aspārkhīt* or अस्पृशत् *asprīkshat*, F. स्पृश्यति *spriक्षyati* or स्पृक्ष्यति *sparkshyati*, B. स्पृश्यात् *spriक्षyāt* ॥ Pt. स्पृशः *spriक्षah* ॥ Des. पिसृशति *pisprīkshati*, Int. परीस्पृश्यते *parīspriक्षyate*, परीस्पृशति *parīspriक्षati*.

115. प्रच्छ् *prachh*, to ask.

P. पृच्छति *prichchhati* (see No. 105) || Pf. 1. पप्रच्छ *paprachchha*, 2. पप्रच्छिष *paprachchhitha* or पप्रष्ट *paprashṭha*, 9. पप्रच्छुः *paprachchhuḥ*, I A. अप्राचीत् *aprākshīt*, F. प्रक्ष्यति *prakshyati*, B. पृच्छन्त *prichchhyāt* || Pt. पृष्टः *prishṭaḥ* || Pass. पृच्छन्ते *prichchhyate*, Caus. प्रच्छयति *prachchhayati*, Des. पिपृच्छिषति *piprichchhishati*, Int. परीपृच्छन्ते *parīprichchhyate*.

116. सृज् *srij*, to let off.

P. सृजति *srijati* || Pf. 1. ससर्ज *sasarja*, 2. ससर्जिष *sasarjitha* or सस्रष्ट *sasrashṭha* (see No. 48), I A. अस्राचीत् *asrākshīt*, F. स्रक्ष्यति *sarakshyati* || Pt. सृष्टः *sriṣṭaḥ*.

117. मज्ज् *majj*, to sink, (मस्मो.)

मज्ज् *majj* and मज्ज् *saś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāp. VII. 1, 60.)

P. मज्जति *majjati* || Pf. 1. ममज्ज *mamajja*, 2. ममज्जिष *mamajjitha* or ममंक्ष *ma-maṅkṣha*, I A. 3. अमंक्षीत् *amāṅkshīt* (§ 345), 6. अमंक्ष्तां *amāṅktām*, 9. अमंक्षुः *amāṅkshuḥ*, F. मंक्ष्यति *maṅkshyati*, P. F. मंक्ष्ता *maṅktā* || Pt. मग्नः *magnaḥ*, Ger. मंक्ष्ता *maṅktvā* or मज्ज्ता *maktvā* (§ 438) || Caus. मज्जयति *majjayati*, Aor. अममज्जात् *ama-majjat*, Des. निमंक्षति *mimaṅkshati*, Int. मामज्ज्यते *māmajjyate*, मामंक्षि *māmaṅkti*.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति *ichchhati* (see No. 31), I. ऐच्छत् *aichchhat* || Pf. 1. इषेय *iyesha*, 2. इषेयिष *iyeshitha*, 3. इषेय *iyesha*, 4. ईषिष *ishiva*, 5. ईषयुः *ishathuḥ*, 6. ईषतुः *ishatuh*, 7. ईषिम *ishima*, 8. ईष *isha*, 9. ईषुः *ishuḥ*, I A. ऐषीत् *aishīt*, F. इषिष्यति *eshishyati*, P. F. इष्टा *eshṭā* or इषिता *eshitā* (§ 337, II. 1) || Pt. इष्टः *ishṭaḥ*, Ger. इष्ट्वा *ishṭvā* or इषित्वा *ishitvā* || Pass. इष्यते *ishyate*, Aor. ऐषि *aishi*, Caus. इषयति *eshayati*, Aor. ऐषिषत् *aishishat*, Des. इषिषिषति *eshishishati*.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृश्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāp. I. 3, 61.)

P. म्रियते *mriyate* *, I. अम्रियत *amriyata*, O. म्रियेत *mriyeta*, I. म्रिये *mriyai* || Pf. 1. ममार *mamāra*, 2. ममर्ष *mamartha*, 3. ममार *mamāra*, 4. मम्रिव *mamriva*, 5. मम्रयुः *mamrathuḥ*, I A. 1. अमृषि *amṛishi*, 2. अमृषाः *amṛithāḥ*, 3. अमृत *amṛita*, F. मरिष्यति *marishyati*, P. F. मर्तास्मि *martāsmi*, B. मृषीष्ट *mṛishīṣṭa* || Pt. मृतः *mṛitaḥ* || Pass. म्रियते *mriyate*, Caus. मारयति *mārayati*, Des. मुमूर्षति *mumūrshati*, Int. मेम्रीयते *memriyate*.

* Final ऋ *ri* is changed to रि *ri* (§ 110) in the special tenses of Tud verbs, likewise before the य *ya* of the passive and benedictive (Pāp. VII. 4, 28). Afterwards रि *ri* again becomes रिग् *riy*, according to Pāp. VI. 4, 77.

120. दृ dri, to observe, (द्रु.)

P. द्रियते *driyate* ॥ Pf. दद्रे *dadre*, I A. अद्रित *adrita*, F. द्रिष्यते *darishyate*, P. F. द्रो *dartá*, B. दृशीष्ट *drishishṣṭa* ॥ Pass. द्रियते *driyate*, Caus. दारयति *dārayati*, Des. दिदरिषते *didarishate* (§ 332, 5). It is chiefly used with the preposition आ *á*, to regard, to consider.

Div Class (*Divádi*, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिषु.)

P. दीष्यति *dīvyati* (§ 143) ॥ Pf. दिदेव *dideva*, I A. अदेवीत् *adevīt*, F. देविष्यति *devishyati*, P. F. देषिता *devitá*, B. दीष्यात् *dīvyāt* ॥ Pt. द्यूनः *dyūnaḥ* (§ 442, 7), Ger. द्युत्वा *dyútvá* (§ 431, 1) or देषित्वा *devitvá* ॥ Caus. देवयति *devayati*, Des. दिदेविषति *didevishati* or दुद्युषति *dudyúṣhati* (§ 474), Int. देदीष्यते *dedīvyate*.

122. नृत् *nṛit*, to dance, (नृती.)

P. नृत्यति *nṛityati* ॥ Pf. ३. ननर्त्ते *nanarta*, १. ननृतुः *nanṛituh*, I A. अनर्त्तीत् *anartīt*, F. नर्त्तिष्यति *nartishyati* or नर्त्स्यति *nartsyati* (§ 337, II. 2) ॥ Pt. नृत्तः *nṛittah* ॥ Caus. नर्त्तयति *nartayati*, Aor. अननर्त्तत् *ananartat* or अनीनृतत् *anínṛitat*, Des. निनर्त्तिषति *ninartishati* or निनृत्सति *ninṛitsati*.

123. जृर् *jṛí*, to grow old, (जृप्.)

P. जीर्यति *jīryati** ॥ Pf. ३. जजार *jajāra*, १. जनरुः *jajaruḥ* (Guna, § 330) or जेरुः *jeruh* (§ 328, 2), I A. जजारीत् *ajārīt* or II A. अजरत् *ajarat* (§ 367), F. जरिष्यति *jarishyati* or जरीष्यति *jarishyati* (§ 340), B. जीर्यात् *jīryāt* ॥ Pt. जीर्णः *jīrṇah* ॥ Caus. जरयति *jarayati* (§ 462, 25), Des. जिजरिषति *jijarishati* or जिजीर्यति *jijīrshati* (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. vii. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति *śyati*, I. अश्यत् *asyaṭ*, O. श्येत् *śyet*, I. श्यतु *śyatu* ॥ Pf. शशौ *śasau* (§ 329), I A. अशासीत् *asāsīt* or II A. अशात् *asāt*, F. शास्यति *śāsyati*, P. F. शाता *śātá*, B. शयात् *śáyāt* (§ 392) ॥ Pt. शतः *śataḥ* or शितः *śitaḥ* (§ 435) ॥ Pass. शायते *śāyate*, Caus. शाययति *śāyayati*, Des. शिशसति *śisāsati*, Int. शाशायते *śāśāyate*.

125. सो *so*, to finish.

P. स्यति *syati* ॥ Pf. ससौ *sasau*, I A. असासीत् *asāsīt*, II A. असात् *asāt*, F. सास्यति *sāsyati*, P. F. साता *sātá*, B. सेयात् *seyāt* (§ 392) ॥ Pt. सितः *sitaḥ*, Ger. °साय *-sāya* ॥ Pass. सीयते *sīyate* (§ 392), Caus. साययति *sāyayati*, Des. सिसासति *sisāsati*, Int. सेपीयते *seṣīyate*.

* Final जृर् *jṛí*, changed to इर् *ir*, and lengthened before य *y*.

126. व्यध् *vyadh*, to strike.

P. विध्यति *vidhyati* (see No. 105) || Pf. 3. विव्याध *vivyádha* (§ 311), 9. विविधुः *vividhuh*, I A. 1. अव्यासं *avyátsam*, 2. अव्यासीः *avyátsih*, 3. अव्यासीत् *avyátsit*, 4. अव्यासः *avyátsva*, 5. अव्याद्धं *avyáddham*, 6. अव्याद्धां *avyáddhām*, 7. अव्यास्म *avyátsma*, 8. अव्याद्ध *avyáddha*, 9. अव्यासुः *avyátsuh*, F. व्यस्यति *vyatsyati*, P. F. व्यद्धा *vyaddhá*, B. विध्यात् *vidhyāt* || Pt. विद्धः *viddhaḥ* || Pass. विध्यते *vidhyate*, Caus. व्याधयति *vyādhayati*, Des. विव्यासति *vivyatsati*, Int. रेविध्यते *vevidhyate*.

127. तृप् *trip*, to delight.

P. तृप्यति *tripyati* || Pf. 1. तत्रर्पे *tatarpa*, 2. तत्रर्पिष *tatarpitha* or तत्रर्प्ये *tatarptha* or तत्रप्य *tatraptha*, 3. तत्रर्पे *tatarpa*, 4. तत्रर्पिष *tatripiva* or तत्रप्य *tatripva*, I A. तत्रर्पीत् *atarpt* or तत्रर्पीत् *atárpsit* (§ 337, I. 3) or तत्रर्पीत् *atrápsit* (see No. 38) or II A. तत्रर्पत् *atripat*, F. तर्पिष्यति *tarpishyati* or तर्प्येति *tarpsyati* or त्रप्यति *trapstyati*, P. F. तर्पिता *tarpitá*, तर्पेता *tarptá* or त्रपेता *traptá*, B. तृप्यात् *tripyāt* || Pt. तृप्तः *triptaḥ* || Pass. तृप्यते *tripyate*, Caus. तर्पयति *tarpayati*, Aor. तत्रर्पत् *atitripat* or तत्रर्पेत् *atatarpat*, Des. तितृप्सति *titripsati* or तितर्पिषति *titarpishati*, Int. तृप्यते *taritripyate*.

128. मुह् *muh*, to be foolish.

P. मुह्यति *muhyati* || Pf. 1. मुमोह *mumoha*, 2. मुमोहिष *mumohitha* or मुमोग्ध *mumogdha* or मुमोड *mumodha*, II A. अमुहत् *amuhat* (§ 367, *pushádi*)*, F. मोह्यति *mokshyati* or मोहिष्यति *mohishyati*, P. F. मोग्धा *mogdhá* or मोडा *modhá* (§ 129) or मोहिता *mohitá* || Pt. मुग्धः *mugdhaḥ* or मूढः *mūḍhaḥ* || Pass. मुह्यते *muhyate*, Caus. मोहयति *mohayati*, Des. मुमुक्षति *mumukshati* or मुमोहिषति *mumohishati*, Int. नोमुह्यते *momuhyate*, नोमोग्धि *momogdhi* or नोमोडि *momodhi*.

129. नश् *naś*, to perish, (नञ्.)

P. नश्यति *naśyati* || Pf. 3. ननाश *nanāśa*, 9. नेशुः *neśuh*, II A. अनशत् *anaśat* (*pushádi*) or अनेशत् *aneśat* (§ 366), F. नशिष्यति *naśishyati* or नंष्यति *nañkshyati* (see No. 117) || Pt. नष्टः *nashṭaḥ*, Ger. नष्टा *nashṭvá* or नंष्टा *nañshṭvá* (§ 438).

130. शम् *śam*, to cease, (शन्.)

Eight Div verbs, शम् *śam*, तम् *taṁ*, दम् *daṁ*, ङम् *śraṁ*, भम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति *śamyati* || Pf. 3. शशाम *śaśāma*, 9. श्रेमुः *śemuḥ*, II A. अशामत् *aśamat*,

* The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् *amokhī* or अमोषीत् *amaukshī* (§ 337, I. 3, *radhádi*) or अमुक्षत् *amukshat* (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत् *aśamī*, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

F. शमिष्यति *śamishyati*, P. F. शमिता *śamitā* ॥ Pt. शान्तः *śāntaḥ* (§ 429), Ger. शान्त्वा *śāntvā* or शमित्वा *śamitvā* ॥ Pass. शम्यते *śamyate*, Caus. शमयति *śamayati* (§ 462), he quiets, but शमयते *śamayate* or ०ति *-ti*, he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (त्रिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेद्यति *medyati* ॥ Pt. मिन्नः *minnaḥ*, wet, or मेदितः *meditaḥ* (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते *jāyate* ॥ Pf. जज्ञे *jajñe* (§ 328, 3), I A. अजनिष्ट *ajanishṭa* or अजनि *ajani* (§ 413), F. जनिष्यते *janishyate*, P. F. जनिता *janitā*, B. जनिषीष्ट *janishīṣṭa* ॥ Pt. जातः *jātaḥ*, Caus. जनयति *janayati*, Des. जिजनिषते *jijanishate*, Int. जाजायते *jājāyate* or जंजन्यते *jañjanya*.

133. पद् *pad*, to go.

P. पद्यते *padyate* ॥ Pf. पेदे *pede*, I A. 3. अपादि *apādi* (§ 412), 6. अपास्तातां *apatsātām*, 9. अपास्तत *apatsata*, F. पत्यते *patsyate*, P. F. पत्ता *pattā*, B. पत्सीष्ट *patsīṣṭa* ॥ Pt. पन्नः *pannaḥ* ॥ Caus. पादयति *pādayati*, Aor. अपीपदत् *apīpadat*, Des. पित्सते *pitsate* (§ 471, 9), Int. पनीपद्यते *panīpadyate* (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते *budhyate* ॥ Pf. बुबुधे *bubudhe*, I A. 1. अभुत्सि *abhutsi*, 2. अबुद्धाः *abuddhāḥ*, 3. अबुद्ध *abuddha* or अबोधि *abodhi*, 4. अभुत्सहि *abhutsvahi*, 5. अभुत्सायां *abhutsāthām*, 6. अभुत्सातां *abhutsātām*, 7. अभुत्समहि *abhutsmahi*, 8. अभुज्जुं *abhuddhvam*, 9. अभुस्तत *abhutsata*, F. भोत्स्यते *bhotsyate*, P. F. बोद्धा *boddhā*, B. भुत्सीष्ट *bhutsīṣṭa* ॥ Pt. बुद्धः *buddhaḥ* ॥ Caus. बोधयति *bodhayati*, Aor. अबूबुधत् *abūbudhat*, Des. बुबोधिषते *bubodhishate* or बुभुत्सते *bubhutsate*, Int. बोबुध्यते *bobudhyate*.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (गह्.)

P. नहति *nahyati* or ०ते *-te* ॥ Pf. 1. ननाह *nanāha*, 2. ननद्ध *nanaddha* (§ 130) or नेहिथ *nehitha*, Âtm. नेहे *nehe*, I A. 1. अनात्सं *anātsam*, 2. अनात्सीः *anātsīḥ*, 3. अनात्सीत् *anātsīt*, 4. अनात्स *anātsva*, 5. अनाद्धं *anāddham*, 6. अनाद्धां *anāddhām*, 7. अनात्सम् *anātsma*, 8. अनाद्ध *anāddha*, 9. अनात्सुः *anātsuh*, Âtm. 1. अनत्सि *anatsi*, 2. अनद्धाः *anaddhāḥ*, 3. अनद्ध *anaddha*, 4. अनत्सहि *anatsvahi*, 5. अनत्सायां *anatsāthām*, 6. अनत्सातां *anatsātām*, 7. अनत्समहि *anatsmahi*, 8. अनद्धं *anaddhvam*, 9. अनत्सत *anatsata*, F. नह्यति *nahyati*, P. F. नद्धा *naddhā* ॥ Pt. नद्धः *naddhaḥ*, Ger. नद्ध्वा *naddhvā*, ०नह्य *-nahya* ॥ Pass. नह्यते *nahyate*, Aor. अनाहि *anāhi*, Caus. नाहयति *nāhayati*, Des. निनह्यते *ninatsate*, Int. नानह्यते *nānahyate*.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति *chorayati* ॥ Pf. चोरयांचकार *chorayānchakāra*, I A. अचूचुरत् *achū-churat*, F. चोरयिष्यति *chorayishyati*, P. F. चोरयिता *chorayitā*, B. चोर्यात् *choryāt* (§ 386) ॥ Pt. चोरितः *choritah*, Ger. चोरयित्वा *chorayitvā* ॥ Pass. चोर्यते *choryate*, Caus. चोरयति *chorayati*, Des. चुचोरयिष्यति *chuchorayishati*. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि *chi*, as a Chur verb, may form P. चपयति *chapayati* or चययति *chayayati*, the vowel, however, remaining short because, as a Chur verb, चि *chi* is said to be मित् *mit* (§ 462, note) ॥ I A. अचीचपत् *achīchapat* or अचीचयत् *achīchayat*, B. चप्यात् *chapyāt* or चय्यात् *chayyāt*.

Note—Several Chur verbs are marked as मित् *mit*, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् *jñap*, to know, to make known; चप् *chap*, to pound; चह् *chah*, to pound; यम् *yam*, if it means to feed; वल् *val*, to live.

138. कृत् *krīt*, to praise.

P. कीर्तयति *kīrtayati* (§ 462, 2) ॥ I A. अचीकृतत् *achīkṛitat* or अचिकीर्तत् *achi-kīrtat* (§ 377).

Su Class (Svādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुञ्.)

P. सुनोति *sunoti*, I. 2. सुनु *sunu* (§ 321*) ॥ Pf. सुषाव *sushāva*, Âtm. सुषुवे *sushuve*, I A. असावीत् *asāvīt* (§ 332, 4); the Sârasvatī allows also असौवीत् *asaushīt*, Âtm. असोष्ट *asoshṭa*; the Sâr. allows also असविष्ट *asavishṭa* (but see Pân. VII. 2, 72); F. सोष्यति *soshyati*, P. F. सोता *sotā*, B. सूयात् *sūyāt* ॥ Pass. सूयते *sūyate*, Aor. असावि *asāvi*, Caus. सावयति *sāvayati*, Aor. असूषवत् *asūshavat*, Des. सुसूषति *susūshati*, Int. सोषूयते *soshūyate*.

Note—The ऽ of नु *nu* may be dropt before terminations beginning with ए *e* or म् *m*, and not requiring Guṇa; but this is not the case if नु *nu* is preceded by a consonant. This explains the double forms सुनुवः *sunuvaḥ* and सुन्वः *sunvaḥ*, सुनुमः *sunumaḥ* and सुन्मः *sunmaḥ*, असुनुव *asunuva* and असुन्व *asunva*, असुनुम *asunuma* and असुन्म *asunma*; and Âtm. सुनुवहे *sunuvahe* or सुन्वहे *sunvahe*, सुनुमहे *sunumahe* or सुन्महे *sunmahe*, असुनुवहि *asunuvahi* or असुन्वहि *asunvahi*, असुनुमहि *asunumahi* or असुन्महि *asunmahi*. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति *chinoti* ॥ Pf. 3. चिचाय *chichāya* or चिकाय *chikāya*, 9. चिच्युः *chichyuh* or चिक्युः *chikyuh*, Âtm. चिच्ये *chichye* or चिक्ये *chikye* (Pân. VII. 3, 58), I A. अचैवीत् *achaishīt*, Âtm. अचेष्ट *acheshṭa*, F. चेष्यति *cheshyati*, P. F. चेता *chetā*,

B. चीयात् *chīyāt* ॥ Pass. चीयते *chīyate*, Caus. चाययति *chāyayati* or चापयति *chāpayati* (§ 463, II. 6, and No. 137), Des. चिचीयति *chichīshati* or चिकीयति *chikīshati* (Pāṇ. VII. 3, 58), Int. चेचीयते *chechīyate*.

141. स्तृ *strī*, to cover, (स्तृम्.)

P. स्तृणोति *strīṇoti* ॥ Pf. तस्तार *tastāra*, Âtm. तस्तरे *tastare*, I A. अस्तारीत् *astārīshīt*, Âtm. अस्तरीष्ट *astarīshṭa* (not अस्तरीष्ट *astarīshṭa*, if *svādi*) or अस्तृत *astrīta* (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति *starishyati* (§ 332, 5), P. F. स्तारता *startā*, B. स्तरीयात् *staryāt*, Âtm. स्तरीष्ट *strīshṭa* or स्तरिषीष्ट *starishṭa* (§ 332, 5) ॥ Pass. स्तरीयते *staryate*, Caus. स्तारयति *stārayati*, Des. तिस्तरिषति *tistīrshati*, Int. तास्तरियते *tāstaryate*.

142. वृ *vri*, to choose, (वृम्.)

P. वृणोति *vṛiṇoti* ॥ Pf. 1. ववार *vavāra*, 2. ववरिष *vavaritha**, 3. ववार *vavāra*, 4. ववृष *vavṛiva*, 5. वव्रपुः *vavrathuh*, 6. वव्रतुः *vavratuh*, 7. ववृम *vavṛima*, 8. वव्र *vavra*, 9. वव्रुः *vavruḥ*, I A. अवारीत् *avārīt* (§ 332, 5), Âtm. अवरीष्ट *avarīshṭa* or अवरीष्ट *avarīshṭa* (§ 340) or अवृत *avṛita* (§ 337, II. 4), F. वरिष्यति *varishyati* or वरीष्यति *varīshyati*, P. F. वरिता *varitā* or वरीता *varītā*, B. व्रियात् *vriyāt*, Âtm. वरिषीष्ट *varishṭa* (not वरीषीष्ट *varīshṭa*, Pāṇ. VII. 2, 39) ॥ Pass. व्रियते *vriyate*, Aor. अवारि *avāri*, Caus. वारयति *vārayati*, Des. विवरिषति *vivarishati* or विवरीषति *vivarīshati*, Int. वेव्रीयते *vevrīyate*.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति *hinoti* ॥ Pf. निषाय *jighāya* (Pāṇ. VII. 3, 56), I A. अहैषीत् *ahaishīt*, F. हेष्यति *heshyati*, P. F. हेता *hetā*, B. होयात् *hīyāt* ॥ Caus. हाययति *hāyayati*, Aor. अनीहयत् *ajīhayat* (Pāṇ. VII. 3, 56), Des. निषीषति *jighīshati*, Int. जेषीयते *jeghīyate*.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति *śaknoti* ॥ Pf. 3. शशाक *śasāka*, 9. शेकुः *śekuh*, I A. अशकत् *aśakat*, F. शक्ष्यति *śakshyati*, P. F. शक्ता *śaktā* ॥ Pt. शक्तः *śaktaḥ* ॥ Pass. शक्यते *śakyate* (कर्तुं शक्यते *kartum śakyate*, it can be done), Caus. शाकयति *śākayati*, Aor. अशीशकत् *aśīśakat*, Des. शिष्यति *śikshati*, Int. शाशक्यते *śāśakyate*.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति *śṛiṇoti*, 6. शृणुतः *śṛiṇutah*, 9. शृण्वन्ति *śṛiṇvanti*; 4. शृणुवः *śṛiṇuvah* or शृण्वः *śṛiṇvah* ॥ Pf. 1. शृण्वाव *śṛāva*, 2. शृण्वाथ *śṛātha* (§ 334, 8), 3. शृण्वाव

* According to Pāṇ. VII. 2, 13, we might form ववरिष *vavaritha*; but Pāṇ. VII. 2, 63, would sanction ववरिष *vavaritha*. The special restriction, however, of ववरिष *vavaritha* to the Veda in Pāṇ. VII. 2, 64, is sufficient to fix ववरिष *vavaritha* as the proper form in ordinary Sanskrit.

śuśrūva, 4. शुश्रुव *śuśruva*, 5. शुश्रुवधुः *śuśruvathuh*, 6. शुश्रुवतुः *śuśruvatuh*, 7. शुश्रुम *śuśruma*, 8. शुश्रुव *śuśruva*, 9. शुश्रुवुः *śuśruvuh*, I A. अश्रौषीत् *aśraushīt*, F. अश्रूयति *śroshyati*, P. F. अश्रूता *śrotā*, B. अश्रूयात् *śrūyāt* ॥ Pass. अश्रूयते *śrūyate*, Aor. अश्रावि *aśrāvi*, Caus. अश्रावयति *śrāvayati*, Aor. अश्रावयत् *aśrāvat* or अशिश्रवत् *aśishravat* (§ 475), Des. शुश्रूषते *śuśrūshate* (Pāṇ. 1. 3, 57), Int. श्रोचूयते *śośrūyate*.

146. आप् *āp*, to obtain, (आप्.)

P. 3. आप्नोति *āpnoti*, 4. आप्नुवः *āpnuvah*, 9. आप्नुवन्ति *āpnuvanti*, I. आप्नोत् *āpnot*, O. आप्नुयात् *āpnuyāt*, I. 3. आप्नोतु *āpnotu*, 2. आप्नुहि *āpnuhi* ॥ Pf. आप *āpa*, Aor. आपत् *āpat*, F. आप्स्यति *āpsyati*, P. F. आप्ता *āptā* ॥ Pt. आप्तः *āptaḥ* ॥ Pass. आप्यते *āpyate*, Caus. आपयति *āpayati*, Aor. आपिपत् *āpipat*, Des. ईप्सति *īpsati*.

III. Âtmanepada Verbs.

147. अस् *as*, to pervade, (अस्.)

P. 3. अस्नुते *asnote*, 6. अस्नुवाते *asnuvāte*, 9. अस्नुवते *asnuvate*, 4. अस्नुवहे *asnuvāhe*, I. 1. अस्नुवि *āsnuvi*, 2. अस्नुयाः *āsnuvāḥ*, 3. अस्नुत *āsnota*, 4. अस्नुवहि *āsnuvahi*, 5. अस्नुवायां *āsnuvāthām*, 6. अस्नुवातां *āsnuvātām*, 7. अस्नुमहि *āśnumahi*, 8. अस्नुध्वं *āsnuvādhvam*, 9. अस्नुवत *āsnuvata*, O. अस्नुवीत् *asnuvīta*, I. 1. अस्नुवे *asnavai*, 2. अस्नुव *asnuvā*, 3. अस्नुतां *asnutām*, 4. अस्नुवावहे *asnavāvahai*, 5. अस्नुवायां *asnuvāthām*, 6. अस्नुवातां *asnuvātām*, 7. अस्नुवामहे *asnavāmahai*, 8. अस्नुध्वं *asnuvādhvam*, 9. अस्नुवत *asnuvatām* ॥ Pf. 1. आनशे *ānaśe*, 2. आनशिये *ānaśishe* or आनशे *ānaśhe*, I A. 1. आक्षि *ākshi*, 2. आक्षाः *ākṣhāḥ*, 3. आक्ष *ākṣha*, 4. आक्षहि *ākshvahi*, 5. आक्षयां *ākṣhāthām*, 6. आक्षयातां *ākṣhātām*, 7. आक्षमहि *ākṣmahai*, 8. आक्षध्वं *ākṣdhvam*, 9. आक्षत *ākṣhata*; or 1. आक्षिषि *āśishi*, 2. आक्षिषाः *āśishṭhāḥ*, 3. आक्षिष *āśishṭa*, P. F. अक्ष *aśṭā* or अक्षिता *aśitā*, F. अक्ष्यते *akshyate* or अक्षिष्यते *aśishyate*, B. अक्षीष्ट *akṣhīṣṭa* or अक्षिषीष्ट *aśishṭīṣṭa* ॥ Pt. अक्षः *aśṭaḥ* ॥ Pass. अक्ष्यते *aśyate*, Aor. आक्षि *āśi*, Caus. आक्षयति *āśayati*, Aor. आक्षिशत् *āśīśat*, Des. अक्षिषिषते *aśishishate*, Int. अक्षिष्यते *aśāśyate*.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति *tanoti*, I. अतनोत् *atanot*, O. तनुयात् *tanuyāt*, I. तनोतु *tanotu*; Âtm. P. तनुते *tanute*, I. अतनुत *atanuta*, O. तन्वीत् *tanvīta*, I. तनुतां *tanutām* ॥ Pf. 3. ततान *tatāna*, 9. तेनुः *tenuḥ*, I A. अतानीत् *atānīt* or अतनीत् *atanīt* (§ 348), Âtm. 3. अतनिष्ट *atanishṭa* or अतत *atata* (§ 369), 2. अतनिष्ठाः *atanishṭhāḥ* or अतथाः *atathāḥ*, F. तनिष्यति *tanishyati*, P. F. तनिता *tanitā*, B. तन्यात् *tanyāt*, Âtm. तनिषीष्ट *taniṣhīṣṭa* ॥ Pt. ततः *tataḥ*, Ger. तन्वा *tanvā* or तनित्वा *tanitvā* ॥ Pass. तायते *tāyate* or तन्यते *tanyate* (§ 391), Caus. तानयति *tānayati*, Aor. अतीतनत् *atītanat*, Des. तितनिषति *titanishati* or तितांसति *titāṁsati*, Int. तंतन्यते *tantanyate*.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; *चक्ष्* *ṛiṣ*, to go, *चक्षोति* *arṣoti* or *चक्षोति* *ṛiṣoti*. तनादेरुपधाया गुणो वा पिति, Sār. II. 11, 3.

149. *क्ष्* *kshaṇ*, to kill, (चणु.)

P. *क्षोति* *kshaṇoti* ॥ Pf. *चक्षाय* *chakshāṇa*, I A. *चक्षणीत्* *akshaṇīt* (§ 348*), Âtm. 3. *चक्षणिह* *akshaṇishṭa* or *चक्षत* *akshata*, 2. *चक्षणिहः* *akshaṇishṭhāḥ* or *चक्षथाः* *akshathāḥ*.

150. *क्षि* *kshin*, to kill.

P. *क्षिोति* *kshinoti* or *क्षेोति* *kshenoti* ॥ I A. *चक्षेणीत्* *akshenīt*, Âtm. *चक्षेणिह* *akshenishṭa* or *चक्षित* *akshita*.

151. *सन्* *san*, to obtain, (पणु.)

P. *सनोति* *sanoti* ॥ Pf. *ससान* *sasāṇa*, Âtm. *सेने* *sene*, I A. *ससानीत्* *asānīt*, Âtm. *ससनिह* *asanishṭa* or *ससात* *asāta* (Pāṇ. II. 4, 79; VI. 4, 42).

152. *कृ* *kṛi*, to do, (हुकृन्.)

कृ *kṛi* before weak terminations becomes *कर्* *kar*, but before strong terminations *कुर* *kur*.

Before *व्* *v* and *म्* *m*, and the *य्* *y* of the optative, the Vikarapa *उ* *u* is rejected, but the radical *उ* *u* is not lengthened.

P. 1. *करोमि* *karomi*, 2. *करोषि* *karoshi*, 3. *करोति* *karoti*, 4. *कुर्वे* *kurvah*, 5. *कुरुष्व* *kuruthah*, 6. *कुरुत* *kurutah*, 7. *कुर्मः* *kurmah*, 8. *कुरुष्व* *kurutha*, 9. *कुर्वन्ति* *kurvanti*, I. 1. *अकरवम्* *akaravam*, 2. *अकरोः* *akaroḥ*, 3. *अकरोत्* *akarot*, 4. *अकुर्वे* *akurva*, 5. *अकुरुतम्* *akurutam*, 6. *अकुरुताम्* *akurutām*, 7. *अकुर्मः* *akurma*, 8. *अकुरुत* *akuruta*, 9. *अकुर्वन्* *akurvan*, O. 1. *कुर्याम्* *kuryām*, 9. *कुर्युः* *kuryuh*, I. 1. *करवाणि* *karavāṇi*, 2. *कुरु* *kuru*, 3. *करोतु* *karotu*, 4. *करवाय* *karavāva*, 5. *कुरुतम्* *kurutam*, 6. *कुरुताम्* *kurutām*, 7. *करवाम* *karavāma*, 8. *कुरुत* *kuruta*, 9. *कुर्वन्तु* *kurvantu* ॥ Pf. 1. *अकार* *chakāra*, 2. *अकर्वे* *chakartha*, 3. *अकार* *chakāra*, 4. *अकृष्व* *chakṛiva*, 5. *अक्रयुः* *chakrathuh*, 6. *अक्रतुः* *chakra-tuh*, 7. *अकृम* *chakṛima*, 8. *अक्र* *chakra*, 9. *अक्रुः* *chakruh*, I A. 1. *अकार्षि* *akārsham*, 2. *अकार्षीः* *akārshth*, 3. *अकार्षीत्* *akārshīt*, 4. *अकार्ष्ये* *akārshva*, 5. *अकार्षे* *akārshṭam*, 6. *अकार्षी* *akārshṭam*, 7. *अकार्षी* *akārshma*, 8. *अकार्षे* *akārshṭa*, 9. *अकार्ष्युः* *akārshuh*, F. *करिष्यति* *karishyati*, P. F. *कर्ता* *kartā*, B. 1. *क्रियासं* *kriyāsam*, 2. *क्रियाः* *kriyāḥ*, 3. *क्रियात्* *kriyāt*, 4. *क्रियास्व* *kriyāsva*, 5. *क्रियास्तं* *kriyāstam*, 6. *क्रियास्तां* *kriyāstām*, 7. *क्रियास्म* *kriyāsmā*, 8. *क्रियास्त* *kriyāsta*, 9. *क्रियासुः* *kriyāsuḥ*.

Âtmanepada: P. 1. *कुर्वे* *kurve*, 2. *कुरुष्वे* *kurushe*, 3. *कुरुते* *kurute*, 4. *कुर्वहे* *kurvahe*, 5. *कुर्वध्वे* *kurvāthe*, 6. *कुर्वन्ते* *kurvāte*, 7. *कुर्महे* *kurmahe*, 8. *कुरुध्वे* *kurudhve*, 9. *कुर्वन्ते* *kurvate*, I. 1. *अकुर्वि* *akurvi*, 2. *अकुरुष्वः* *akuruthāḥ*, 3. *अकुरुत* *akuruta*, 4. *अकुर्वहि* *akurvahi*, 5. *अकुर्वध्वः* *akurvāthāḥ*, 6. *अकुर्यातां* *akurvātām*, 7. *अकुर्महि* *akurmahi*, 8. *अकुरुध्वं* *akurudhvam*, 9. *अकुर्वन्त* *akurvata*, O. 1. *कुर्याय* *kurvīya* &c., I. 1. *करवै* *karavai*, 2. *कुरुष्व* *kurushva*, 3. *कुरुतां* *kurutām*, 4. *करवावहे* *karavāvahai*, 5. *कुर्वध्वः* *kurvāthāḥ*, 6. *कुर्वन्तां* *kurvātām*, 7. *करवामहे* *karavāmahai*, 8. *कुरुध्वं* *kurudhvam*, 9. *कुर्वन्तां* *kurvatām* ॥ Pf. 1. *अक्रे* *chakre*, 2. *अकृष्वे* *chakṛishe*, 3. *अक्रे*

chakre, 4. चकुरहे *chakṛivahe*, 5. चक्राणे *chakrâthe*, 6. चक्राते *chakrâte*, 7. चक्रमहे *chakṛimahe*, 8. चकृदे *chakṛiḍhve*, 9. चक्रिरे *chakṛire*, I A. 1. चकृषि *akṛishi*, 2. चकृषाः *akṛithâḥ*, 3. चकृत *akṛita*, 4. चकृष्वहि *akṛishvahi*, 5. चकृषाणां *akṛishâthâm*, 6. चकृषातां *akṛishâtâm*, 7. चकृष्वहि *akṛishmahi*, 8. चकृदुं *akṛiḍhvam*, 9. चकृषत *akṛishata*, F. करिष्यते *karishyate*, B. 3. कृषीष्ट *kṛishîshṭa*, 8. कृषीदुं *kṛishîḍhvam* ॥

Pt. कृतः *kṛitaḥ*, Ger. कृत्वा *kṛitvâ* ॥ Pass. क्रियते *kriyate*, Aor. अकारि *akâri*, Caus. कारयति *kârayati*, Aor. अचीकरत् *achîkarat*, Des. चिकीर्षति *chikîrshati*, Int. चेक्रीयते *chekrîyate*, चर्कति *charkarti* &c., or चर्करोति *charkarîti* &c. (§ 490).

Kṛt Class (Kṛyâdi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *kṛi*, to buy, (इक्रीम्.)

P. क्रीणाति *kṛîṇâti* ॥ Pf. 1. चिक्राय *chikrâya*, 2. चिक्रयिष *chikrayitha* or चिक्रेष *chikretha*, 3. चिक्राय *chikrâya*, 4. चिक्रयिष *chikriyiva*, 5. चिक्रिययुः *chikriyathuḥ*, 6. चिक्रियतुः *chikriyatuh*, 7. चिक्रियिम *chikriyima*, 8. चिक्रिय *chikriya*, 9. चिक्रियुः *chikriyuh*, I A. अक्रीषीत् *akraishît*, Âtm. अक्रेष्ट *akreshṭa*, F. क्रेष्यति *kreshyati*, P. F. क्रेता *kretâ*, B. क्रीयात् *kṛiyât*, Âtm. क्रेषीष्ट *kreshîshṭa* ॥ Pt. क्रीतः *kṛitaḥ* ॥ Pass. क्रीयते *kṛiyate*, Caus. क्रापयति *krâpayati*, Des. चिक्रीयति *chikrîshati*, Int. चेक्रीयते *chekrîyate*.

154. मी *mî*, to kill, (मीम्.)

The roots मी *mî*, मि *mi* (Su), and दी *dî* (Div) take final आ *â* whenever their ई *î* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति *mîndâti* ॥ Pf. 1. ममौ *mamau*, 2. ममाच *mamâtha* or ममिच *mamitha*, 3. ममौ *mamau*, 4. मिम्यिष *mimyiva*, 5. मिम्ययुः *mimyathuḥ*, 6. मिम्यतुः *mimyatuh*, 7. मिम्यिष *mimyiva*, 8. मिम्य *mimya*, 9. मिम्युः *mimyuḥ*, I A. अमासीत् *amâsît* (§ 353), Âtm. अमास्त *amâsta* (§ 353), F. मास्यति *mâsyati*, P. F. माता *mâtâ*, B. मीयात् *mîyât*, Âtm. मासीष्ट *mâsîshṭa* ॥ Pt. मीतः *mîtaḥ*, Ger. मीत्वा *mîtvâ*, °माय *-mâya* ॥ Pass. मीयते *mîyate*, Caus. मापयति *mâpayati* (§ 463, II. 19), Des. मित्सति *mitsati* (§ 471, 8), Int. मेमीयते *memîyate*.

155. स्तम् *stambh*, to support, (स्तम्भु.)

The verbs स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Kṛi or as Su verbs.

P. स्तभाति *stabhnâti* or स्तभोति *stabhnoti* &c., I. अस्तभात् *astabhnât*, O. स्तभीयात् *stabhnîyât*, I. 1. स्तभानि *stabhnâni*, 2. स्तभान *stabhâna**, 3. स्तभातु *stabhnâtu*, 4. स्तभाय *stabhnâva*, 5. स्तभीतं *stabhnîtam*, 6. स्तभीतां *stabhnîtâm*, 7. स्तभाम *stabhndma*, 8. स्तभीत *stabhnîta*, 9. स्तभंतु *stabhnantu* ॥ Pf. तस्तम्ब *tastambha*, I A. अस्तम्भीत् *astambhît* or II A. अस्तभत् *astabhat* (§ 367), F. स्तम्भिष्यति *stambhishyati*, P. F. स्तम्भिता *stambhitâ*, B. स्तम्भात् *stabhyât* ॥ Pt. स्तम्भः *stabdhah*, Ger. स्तम्भित्वा *stambhitvâ* or

* Kṛi verbs ending in consonants form the 2nd pers. sing. imperative in जान *âaa*.

स्तम्भा *stabdhvā* ॥ Pass. स्तम्भ्यते *stabhyate*, Caus. स्तम्भयति *stambhayati*, Des. तिसंभियति *tistambhishati*, Int. तस्तम्भ्यते *tāstabhyate*.

156. पू *pū*, to purify, (पूम्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupāṭha 31, 12—32. The more important are, लू *lū*, to cut, सू *sū*, to cover, वृ *vṛ*, to choose, धू *dhū*, to shake, पू *pū*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति *punāti*, Âtm. पुनीते *punīte* ॥ Pf. पुपाय *pupāva*, Âtm. पुपुवे *pupuve*, I A. अपावीत् *apāvīt*, Âtm. अपविह *apaviṣṭa*, F. पविष्यति *paviṣhyati*, P. F. पविता *pavitā* ॥ Pt. पूतः *pūtaḥ*, Ger. पूत्वा *pūtvā* (पवितः *pavitaḥ* and पविता *pavitā* (§ 424) belong to पू *pū*, पवते *pavate* (Bhū class), see § 333. D) ॥ Pass. पूयते *pūyate*, Caus. पावयति *pāvayati*, Aor. अपीपयत् *apīpavat*, Des. पुपूषति *pupūṣhati* (पिपविषते *pipaviṣhate* belongs to पू *pū*, पवते *pavate*, Bhū class, Pāṇ. VII. 2, 74), Int. पोपूयते *popūyate*.

157. ग्रह् *grah*, to take.

This root takes *Samprasāraṇa* in the special tenses and before other weakening terminations. (Pāṇ. VI. 1, 16.)

P. गृह्णाति *grihṇāti*, Âtm. गृह्णीते *grihṇīte*, I. अगृह्णात् *agrihṇāt*, Âtm. अगृह्णीत् *agrihṇīta*, O. गृह्णीयात् *grihṇīyāt*, Âtm. गृह्णीत *grihṇīta*, I. गृह्णातु *grihṇātu* (2. गृहाण *grihāṇa*), Âtm. गृह्णीतां *grihṇītdm* ॥ Pf. 1. जग्राह *jagrāha*, 2. जग्रहिष *jagrahitha*, 3. जग्राह *jagrāha*, 4. जग्रहिव *jagrihiva*, 5. जगृह्युः *jagrihathuh*, 6. जगृहतुः *jagrihatuh*, 7. जग्रहिम *jagrihima*, 8. जग्रह *jagriha*, 9. जगृहुः *jagrihuh*, I A. 1. अग्रहीषं *agrahīṣam* (§ 341 and § 348*), 2. अग्रहीः *agrahīḥ*, 3. अग्रहीत् *agrahīt*, Âtm. 1. अग्रहीषि *agrahīṣhi*, 2. अग्रहीष्टाः *agrahīṣṭhāḥ*, 3. अग्रहीष्ट *agrahīṣṭa*, F. ग्रहीष्यति *grahīṣhyati*, P. F. ग्रहीता *grahītā*, B. गृह्णात् *grihyāt*, Âtm. ग्रहीषीष्ट *grahīṣṭhā* ॥ Pt. गृहीतः *grihītaḥ*, Ger. गृहीत्वा *grihītvā* ॥ Pass. गृह्यते *grihyate*, Aor. अग्रहि *agrāhi*, Fut. ग्रहीष्यते *grahīṣhyate* or ग्रहिष्यते *grāhiṣhyate* &c., Caus. ग्राहयति *grāhayati*, Des. निपृषति *jighṛikṣhati*, Int. जरीगृह्यते *jari-grihyate*, जायादि *jāgrādhi* (not जायदि *jāgrādhi*).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes *Samprasāraṇa* in the special tenses and before other weakening terminations. (See No. 157.)

P. जिनाति *jindti*, I. अजिनात् *ajināt*, O. जिनीयात् *jinyāt*, I. जिनातु *jinātu* ॥ Pf. 1. जिज्यौ *jijyau*, 2. जिज्यिष *jijyitha* or जिज्याष *jijyātha*, 3. जिज्यौ *jijyau*, 4. जिज्यिव *jijyiva*, I A. अज्यासीत् *ajyāsīt*, F. ज्यास्यति *jyāsyati*, B. जीयात् *jīyāt* ॥ Pt. जीनः *jīnaḥ*, Ger. जीत्वा *jītvā*, °ज्याय *-jyāya* ॥ Caus. ज्यापयति *jyāpayati*, Des. जिज्यासति *jijyāsati*, Int. जेजीयते *jejīyate*.

159. ज्ञा *jñā*, to know.

This verb substitutes ज्ञा *jā* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जानाति *jānāti*, I. अजानात् *ajānāt*, O. जानीयात् *jānīyāt*, I. जानातु *jānātu* ॥ Pf. जज्ञौ *jajñau*, I A. अज्ञासीत् *ajñāsīt*, F. ज्ञास्यति *jñāsyati*, P. F. ज्ञाता *jñātā*, B. ज्ञायात् *jñādyāt* or ज्ञेयात् *jñeyāt* ॥ Pt. ज्ञातः *jñātaḥ* ॥ Pass. ज्ञायते *jñāyate*, Aor. अज्ञायि *ajñāyi*, Caus. ज्ञापयति *jñāpayati* (see § 462, II. 15), Aor. अजिज्ञपत् *aji-jñapat*, Des. निज्ञासते *jijñāsate*, Int. नाज्ञायते *jājñāyate*.

160. बंध् *bandh*, to bind.

P. बध्नाति *badhnāti*, I. अबध्नात् *abadhnāt*, O. बधीयात् *badhīyāt*, I. बध्नातु *badhnātu* ॥ Pf. 1. बबन्ध *babandha*, 2. बबन्धिष *babandhitha* or बबन्द्ध *babanddha* or बबन्ध *babandha*, I A. 1. अभान्त्सं *abhāntsam*, 2. अभान्त्सीः *abhāntsīḥ*, 3. अभान्त्सीत् *abhāntsīt*, 4. अभान्त्स *abhāntsva*, 5. अबान्द्धं *abānddham*, 6. अबान्द्धां *abānddhām*, 7. अभान्त्स *abhāntsma*, 8. अबान्द्ध *abānddha*, 9. अभान्त्सुः *abhāntsuḥ*, F. भन्त्सति *bhant-syati*, P. F. बन्धा *banddhā*, B. बध्यात् *badhyāt* ॥ Pt. बद्धः *baddhaḥ*, Ger. बद्ध्वा *baddhvā* ॥ Pass. बध्यते *badhyate*, Caus. बन्धयति *bandhayati*, Aor. अबबन्धत् *ababandhat*, Des. विभान्त्सति *bibhantsati*, Int. बाबध्यते *bābadhyate*, बाबन्द्धि *bābanddhi*.

III. Âtmanepada Verbs.

161. वृ *vṛi*, to cherish, (वृश्.)

P. वृणीते *vṛiṇīte*, I. अवृणीत् *avṛiṇīta*, O. वृणीत *vṛiṇīta*, I. वृणीतां *vṛiṇītām* ॥ Pf. वव्रे *vavre*, I A. अवरिष्ट *avarishṭa* or अवरीष्ट *avarīshṭa* or अवृत *avṛita*, F. वरिष्यते or वरीष्यते *varīshyate*, P. F. वरिता or वरीता *varītā*, B. वरिषीष्ट *varishīshṭa* or वृषीष्ट *vṛishīshṭa* ॥ Pt. वृतः *vṛitaḥ* ॥ Pass. त्रियते *vriyate*, Caus. वरयति *vārayati*, Des. विवरिष्यते or विवरीष्यते *vivarīshate*, Int. वेव्रीष्यते *vevriyate*, वर्वर्ति *varvarti* &c. Contracted forms of the Des. and Int., वुवूर्ष्यति *vuvūrshati* and वोवूर्ष्यते *vovūryate*.

Ad Class (*Adādi*, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि *admi*, 2. अस्ति *atsi*, 3. अस्ति *atti*, 4. अद्वाः *advah*, 5. अत्थः *atthaḥ*, 6. अतः *attaḥ*, 7. अस्मः *admah*, 8. अत्थ *attha*, 9. अदन्ति *adanti*, I. 1. आदं *ādam*, 2. आदः *ādaḥ* (Pāṇ. VII. 3, 100)*, 3. आदत् *ādat*, 4. आद्वा *ādva*, 5. आत्तं *āttam*, 6. आत्तां *āttām*, 7. आस्म *ādma*, 8. आत्त *ātta*, 9. आदन् *ādan*, O. अद्यात् *adyāt*, I. 1. अदानि *adāni*, 2. अद्धि *addhi*†, 3. अद्भु *attu*, 4. अदाव *adāva*, 5. अत्तं *attam*, 6. अत्तां *āttām*, 7. अदाम *adāma*, 8. अत्त *atta*, 9. अदन्तु *adantu* ॥ Pf. 1. आद *āda*,

* अद् *ad* inserts अ *a* before terminations consisting of one consonant.

† When हि *hi* is added immediately to the final consonant of a root, it is changed to धि *dhi*. (Pāṇ. VI. 4, 101.)

2. आदिष *āditha* &c., or substituting घस् *ghas**, 1. जघास *jaghāsa*, 2. जघसिष *jaghasitha*, 3. जघास *jaghāsa*, 4. जक्षिष *jakshiva*, 5. जक्षुः *jakshathuh*, 6. जक्षतुः *jakshatuh*, 7. जक्षिम *jakshima*, 8. जक्ष *jaksha*, 9. जक्षुः *jakshuh*, II A. 1. जघसं *aghasam*, 2. जघसः *aghasah*, 3. जघसत् *aghasat*, F. जहस्यति *atsyati*, P. F. जहता *attd*, B. जहतात् *adyāt* || Pt. जग्धः *jagdhaḥ*†, Ger. जग्ध्वा *jagdhvā*, °जग्ध -*jagdhya* (Pāṇ. II. 4, 36) || Pass. जह्यते *adyate*, Caus. जादयति *ādayati*, Aor. जादिदत् *ādidat*, Des. जिघासति *jighatsati*.

163. षा *psā*, to eat.

P. षाति *psāti*, I. 3. जप्सात् *apsāt*, 9. जप्सान् *apsān* or जप्सुः *apsuh* (§ 322†), O. षायात् *psāyāt*, I. षातु *psātu* || Pf. पप्सौ *papsau*, I A. जप्सासीत् *apsāst*, F. षास्यति *psāsyati*, P. F. षाता *psātā*, B. षायात् *psāyāt* or षेयात् *pseyāt* || Pass. षायते *psāyate*, Caus. षापयति *psāpayati*, Des. पिप्सासति *pipsāsati*, Int. पाप्सायते *pāpsāyate*.

164. मा *mā*, to measure.

P. माति *māti*, I. 3. जमात् *amāt*, 9. जमान् *amān* or जमुः *amuh*, O. मायात् *māyāt*, I. मातु *mātu* || Pf. ममौ *mamau*, I A. जमासीत् *amāst*, F. मास्यति *māsyati*, P. F. माता *mātā*, B. मेयात् *meyāt* || Pt. मितः *mitah*, Ger. मित्वा *mitvā*, °माय -*māya* || Pass. मीयते *mīyate*, Aor. जमायि *amāyi*, Caus. मापयति *māpayati*, Aor. जमीमपत् *amīmapat*, Des. मित्सति *mitsati*, Int. मेमीयते *memīyate*, मानाति *māmāti* or मामेति *māmeti*.

165. या *yā*, to go.

P. याति *yāti*, I. 3. जयात् *ayāt*, 9. जयान् *ayān* or जयुः *ayuh*, O. यायात् *yāyāt*, I. यातु *yātu* || Pf. ययौ *yayau*, I A. जयासीत् *ayāst*, F. यास्यति *yāsyati*, P. F. याता *yātā*, B. यायात् *yāyāt* || Pt. यातः *yātaḥ* || Pass. याये *yāye*, Caus. यापयति *yāpayati*, Aor. जयीयपत् *ayīyapat*, Des. यियासति *yiyāsati*, Int. यायायते *yāyāyate*.

166. ह्या *khyā*, to proclaim.

P. ह्याति *khyāti*, I. जह्यात् *akhyāt*, O. ह्यायात् *khyāyāt*, I. ह्यातु *khyātu* || Pf. जह्यौ *chakhyau*, II A. जह्यत् *akhyat*, F. ह्यास्यति *khyāsyati*, P. F. ह्याता *khyātā*, B. ह्यायात् *khyāyāt* or ह्येयात् *khyeyāt* || Pt. ह्यातः *khyātaḥ* || Pass. ह्यायते *khyāyate*, Aor. जह्यायि *akhyāyi*, Caus. ह्यापयति *khyāpayati*, Aor. जचिह्यपत् *achikhyapat*, Des. चिह्यासति *chikhyāsati*, Int. चाह्यायते *chākhyāyate*.

167. वञ् *vaś*, to desire.

This root takes *Samprasāraṇa* before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि *vaśmi*, 2. वक्षि *vakshi* (§§ 125, 120), 3. वष्टि *vashtī*, 4. उञ्चः *uśvah*, 5. उष्टः *uśṭhaḥ*, 6. उष्टः *uśṭah*, 7. उञ्मः *uśmah*, 8. उष्ट *uśṭha*, 9. उञ्जति *uśanti*,

* In the tenses where अद् *ad* is deficient, घस् *ghas* is used instead.

† This is formed from जक्ष् *jaksh*, to eat, a reduplicated form of घस् *ghas*. (Pāṇ. II. 4, 36.)

I. 1. अवशं *avaśam*, 2. अवद् *avaḍ*, 3. अवद् *avaḍ*, 4. औष *auśva*, 5. औहं *auśṭam*, 6. औहं *auśṭām*, 7. औश्म *auśma*, 8. औह *auśṭa*, 9. औशन् *auśan*, O. उश्यात् *uśyāt*, I. 1. वशानि *vaśāni*, 2. उद्दि *udḍhi*, 3. वहु *vaśṭu*, 4. वशाव *vaśāva*, 5. उहं *uśṭam*, 6. उहं *uśṭām*, 7. वशाम *vaśāma*, 8. उह *uśṭa*, 9. उशंतु *uśantu* ॥ Pf. 3. उवाश *uvāśa*, 9. उशुः *uśuh*, I A. अवशीत् *avāśīt*, F. वशिष्यति *vaśiṣhyati*, P. F. वशिता *vaśitā*, B. उश्यात् *uśyāt* ॥ Pass. उश्यते *uśyate*, Caus. वाशयति *vāśayati*, Des. विवशिषति *vivaśiṣhati*, Int. वावश्यते *vāvaśyate*, वावहि *vāvashṭi*.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāp. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes म् *ghn* (Pāp. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि *hanmi*, 2. हंसि *hañsi*, 3. हन्ति *hanti*, 4. हन्वः *hanvāḥ*, 5. हयः *hathāḥ*, 6. हतः *hataḥ*, 7. हम्मः *hanmaḥ*, 8. हय *hatha*, 9. मन्ति *ghnanti*, I. 1. अहनं *ahanam*, 2. अहन् *ahan*, 3. अहन् *ahan*, 4. अहन्व *ahanva*, 5. अहतं *ahatam*, 6. अहतां *ahatām*, 7. अहम्म *ahanma*, 8. अहत *ahata*, 9. अघ्नन् *aghnan*, O. हन्यात् *hanyāt*, I. 1. हनानि *hanāni*, 2. जहि *jahi* (Pāp. vi. 4, 36), 3. हन्तु *hantu*, 4. हनाव *hanāva*, 5. हतं *hatam*, 6. हतां *hatām*, 7. हनाम *hanāma*, 8. हत *hata*, 9. मन्तु *ghnantu* ॥ Pf. 1. जघान *jaghāna* (Pāp. vii. 3, 55), 2. जघनिष *jaghanitha* or जघंष *jaghantha*, 3. जघान *jaghāna*, 4. जग्मिष *jaghniva*, 5. जग्मयुः *jaghnathuh*, 6. जग्मतुः *jaghnatuh*, 7. जग्मिम *jaghnima*, 8. जग्म *jaghna*, 9. जग्मुः *jaghnuh*, I A. अवधीत् *avadhīt*, F. हनिष्यति *hanishyati*, P. F. हन्ता *hantā*, B. वध्यात् *vadhyāt* ॥ Pt. हतः *hataḥ*, Ger. हत्वा *hatvā*, हत्य *-hatya* (§ 449) ॥ Pass. हन्यते *hanyate*, Aor. अघानि *aghāni* or अवधि *avadhi* (§ 407), Caus. घातयति *ghātayati*, Aor. अजीघतत् *ajīghatat*, Des. जिघांसति *jighāṃsati*, Int. जंघन्यते *janghanyate* or जेघ्नीयते *jeghnīyate* (Pāp. vii. 4, 30, v., he kills), जंघन्ति *janghanti*.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāp. vii. 3, 89.)

P. 1. यौमि *yaumi*, 2. यौषि *yaushi*, 3. यौति *yauti*, 4. युवः *yuvāḥ*, 5. युषः *yuthāḥ*, 6. युतः *yutāḥ*, 7. युमः *yumaḥ*, 8. युष *yutha*, 9. युवंति *yuvanti*, I. 1. अयवं *ayavam*, 2. अयौः *ayauh*, 3. अयोत् *ayaut*, 4. अयुष *ayuva*, 5. अयुतं *ayutam*, 6. अयुतां *ayutām*, 7. अयुम *ayuma*, 8. अयुत *ayuta*, 9. अयुवन् *ayuvan*, O. युयात् *yuyāt*, I. 1. यवानि *yavāni*, 2. युहि *yuhi*, 3. यौतु *yautu*, 4. यवाव *yavāva*, 5. युतं *yutam*, 6. युतां *yutām*, 7. यवाम *yavāma*, 8. युतं *yutam*, 9. युवंतु *yuvantu* ॥ Pf. 3. युयाव *yuyāva*, 9. युयुवुः *yuyuvuh*, I A. अयावीत् *ayāvīt*, F. यविष्यति *yaviṣhyati*, P. F. यविता *yavitā*, B. यूयात् *yūyāt* ॥ Pt. युतः *yutāḥ* ॥ Pass. यूयते *yūyate*, Aor. अयावि *ayāvi*, Caus. यावयति *yāvayati*, Des. युयूषति *yuyūṣhati*, Int. योयूयते *yoyūyate*, योयोति *yoyoti*.

170. रु ru, to shout.

The verbs रु tu, रु ru, रु stu may take ई f before all terminations of the special tenses beginning with consonants. (Pân. VII. 3, 95.)

P. 1. रोमि raumi or रवीमि ravîmi, 2. रोषि raushi or रवीषि ravîshi, 3. रौति rauti or रवीति ravîti, 4. रुवः ruvah or रवीवः ruvîvah, 5. रुथः ruthah or रवीथः ruvîthah, 6. रुतः rutah or रवीतः ruvîtah, 7. रुमः rumah or रवीमः ruvîmah, 8. रुथ रुथा or रवीथ रुवीथा ruvîtha, 9. रुवंति ruvanti, I. 1. अरवे aravam, 2. अरौः arauh or अरवीः aravîh, 3. अरौत् araut or अरवीत् aravît, 4. अरुव aruva or अरुवीव aruvîva, 5. अरुतं arutam or अरुवीतं aruvîtam, 6. अरुतां arutâm or अरुवीतां aruvîtâm, 7. अरुम aruma or अरुवीम aruvîma, 8. अरुत aruta or अरुवीत aruvîta, 9. अरुवन् aruvan, O. रुयात् ruyât or रवीयात् ruvîyât, I. 1. रवाणि ravâni, 2. रुहि ruhi or रवीहि ruvîhi, 3. रौतु rautu or रवीतु ravîtu, 4. रवाव ravâva, 5. रुतं rutam or रवीतं ruvîtam, 6. रुतां rutâm or रवीतां ruvîtâm, 7. रवाम ravâma, 8. रुत ruta or रवीत ruvîta, 9. रुवन्तु ruvantu || Pf. 3. रुराव rurâva, 9. रुरुवुः ruruvuh, I A. अरवीत् arâvît, F. रविष्यति ravishyati, P. F. रविता ravitâ, B. रुयात् rūyât || Pt. रुतः rutah || Pass. रुयते rūyate, Caus. रावयति râvayati, Des. रुरुषति rurûshati, Int. रोरुयते rorûyate.

Note—The Sârasvatî gives अरौषीत् arauśît, रोष्यति roshyati, and रौता rotâ; but see § 332, 4. It likewise extends the use of ई f to नु nu, to praise.

171. इ i, to go.

P. 1. एमि emi, 2. एषि eshi, 3. एति eti, 4. इवः ivah, 5. इथः ithah, 6. इतः itah, 7. इमः imah, 8. इथ itha, 9. यन्ति yanti, I. 1. आयं âyam, 2. ऐः aih, 3. ऐत् ait, 4. ऐव aiva, 5. ऐतं aitam, 6. ऐतां aitâm, 7. ऐम aima, 8. ऐत aita, 9. आयन् âyan, O. इयात् iyât, I. 1. आयानि ayâni, 2. इहि ihi, 3. एतु etu, 4. अयाव ayâva, 5. इतं itam, 6. इतां itâm, 7. आयाम ayâma, 8. इत ita, 9. यन्तु yantu || Pf. 1. इयाय iyâya, 2. इययिष iyayitha or इयेय iyetha, 3. इयाय iyâya, 4. इयिव iyiva, 5. इययुः iyathuh, 6. इयतुः iyatuh, 7. इयिम iyima, 8. इय iya, 9. इयुः iyuh, I A. 1. अगां agâm (Pân. II. 4, 45), 2. अगाः agâh, 3. अगात् agât, 4. अगाम agâma, 5. अगातं agâtam, 6. अगातां agâtâm, 7. अगाम agâma, 8. अगात agâta, 9. अगुः aguh (§ 368), F. एष्यति eshyati, P. F. एता etâ, B. इयात् iyât || Pt. इतः itah, Ger. इत्वा itvâ, °इत् -itya || Pass. इयते iyate, Aor. अगायि agâyi (§ 404), Caus. गमयति gamayati (Pân. II. 4, 46), Des. जिगमिषति jigamishati (Pân. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् vid, to know.

P. 1. वेमि vedmi, 2. वेत्ति vetsy, 3. वेत्ति vetti, 4. विद्वः vidvah, 5. वित्वः vitthah, 6. वित्तः vittah, 7. विद्वः vidvâh, 8. वित्व vittha, 9. विदन्ति vidanti, I. 1. अवेदं avedam, 2. अवेः aveh or अवेत् avet (Pân. VIII. 2, 75), 3. अवेत् avet (§ 132 *), 4. अविद्व avidva, 5. अविद्वं avittam, 6. अविद्वतां avittâm, 7. अविद्व avidma, 8. अविद्व avitta, 9. अविद्वन् avidan or अविद्वुः aviduh, O. विद्यात् vidyât, I. 1. वेदानि vedâni (or

विदांकरवाणि *vidāṁkaravāṇi* &c., Pāp. III. 1, 41), 2. विद्धि *viddhi*, 3. वेत्तु *vettu*, 4. वेदाय *vedāva*, 5. वित्तं *vittam*, 6. वित्तां *vittām*, 7. वेदाम *vedāma*, 8. वित्तं *vitta*, 9. विदंतु *vidantu* ॥ Pf. विवेद *viveda* or विदांकर *vidāṁchakāra* (§ 326), I A. अवेदीत् *avedī*, F. वेदिष्यति *vedishyati*, P. F. वेदिता *veditā*, B. विद्यात् *vidyāt* ॥

Another form of the Present is, 1. वेद *veda*, 2. वेत्थ *vettha*, 3. वेद *veda*, 4. विद् *vidva*, 5. विदधुः *vidathuh*, 6. विदतुः *vidatuh*, 7. विद्म *vidma*, 8. विद *vida*, 9. विदुः *viduh* ॥ Pt. विदितः *viditah*, Ger. विदित्वा *viditvā* ॥ Pass. विद्यते *vidyate*, Aor. अवेदि *avedi*, Caus. वेदयति *vedayati*, Aor. अविविदत् *avivīdat*, Des. विविदिषति *vividishati* (Pāp. I. 2, 8), Int. वेविद्यते *vevidyate*, वेवेति *veveti*.

173. अस् *as*, to be.

P. 1. अस्मि *asmi*, 2. असि *asi*, 3. अस्ति *asti*, 4. स्वः *svah*, 5. स्वः *sthaḥ*, 6. स्तः *stah*, 7. स्तः *smah*, 8. स्व *stha*, 9. संति *santi*, I. 1. आसं *āsam*, 2. आसीः *āśīḥ*, 3. आसीत् *āstī*, 4. आस *āsva*, 5. आस्तं *āstam*, 6. आस्तां *āstām*, 7. आस *āsma*, 8. आस्त *āsta*, 9. आसन् *āsan*, O. 1. स्यां *syām*, 2. स्याः *syāḥ*, 3. स्यात् *syāt*, 4. स्याव *syāva*, 5. स्यातं *syātam*, 6. स्यातां *syātām*, 7. स्याम *syāma*, 8. स्यात् *syāta*, 9. स्युः *syuh*, I. 1. अस्मानि *asāni*, 2. एधि *edhi*, 3. अस्तु *astu*, 4. असाव *asāva*, 5. स्तं *stam*, 6. स्तां *stām*, 7. असाम *asāma*, 8. स्त *sta*, 9. संतु *santu* ॥ Pf. 1. आस *āsa*, 2. आसिथ *āsitha*, 3. आस *āsa*, 4. आसिव *āsiva*, 5. आसधुः *āsathuh*, 6. आसतुः *āsatuh*, 7. आसिम *āsima*, 8. आस *āsa*, 9. आसुः *āsuh*; Âtm. 1. आसे *āse*, 2. आसिषे *āsishē*, 3. आसे *āse*, 4. आसिषहे *āsivahe*, 5. आसाषे *āsāthe*, 6. आसाते *āsāte*, 7. आसिमहे *āsimahe*, 8. आसिष्ये *āsīdhve*, 9. आसिरे *āsire* *.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pāp. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्जि *mārjmi*, 2. मार्शि *mārshi*, 3. मार्शि *mārshī* (§ 124), 4. मृज् *mrijvah*, 5. मृष्टः *mriṣṭhaḥ*, 6. मृष्टः *mriṣṭah*, 7. मृज्मः *mrijmah*, 8. मृष्ट *mriṣṭha*, 9. मृजन्ति *mrijanti* or मार्जन्ति *mārjanti*, I. 1. अमार्जं *amārjam*, 2. अमार्दे *amārṭ*, 3. अमार्दे *amārṭ*, 4. अमृज् *amrijva*, 5. अमृष्टं *amriṣṭam*, 6. अमृष्टां *amriṣṭām*, 7. अमृज्म *amrijma*, 8. अमृष्ट *amriṣṭa*, 9. अमृजन् *amrijan* or अमार्जन् *amārjan*, O. मृज्यात् *mrijyāt*, I. 1. मार्जानि *mārjāni*, 2. मृडि *mṛiddhi*, 3. मार्शु *mārshṭu*, 4. मार्जाव *mārjāva*, 5. मृष्टं *mriṣṭam*, 6. मृष्टां *mriṣṭām*, 7. मार्जाम *mārjāma*, 8. मृष्ट *mriṣṭa*, 9. मृजन्तु *mrijantu* or मार्जन्तु *mārjantu* ॥ Pf. 1. ममार्जे *mamārja*, 2. ममार्जिथ *mamārjitha* or ममार्शि *mamārshī*, 3. ममार्जे *mamārja*, 4. ममृजिव *mamrijiva* or ममार्जिव *mamārjiva*, 5. ममृजधुः *mamrijathuh* or ममार्जधुः *mamārjathuh*, 6. ममृजतुः *mamrijatuh* or ममार्जतुः *mamārjatuh*, 7. ममृजिम *mamrijima* or ममार्जिम *mamārjima*, 8. ममृज *mamrija* or ममार्जे *mamārja*, 9. ममृजुः *mamrijuh* or ममार्जुः *mamārjuh*, I A. अमार्जीत्

* The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

amárjīt or *अमार्जीत् amárkshīt*, F. मार्जिष्यति *mārjishyati* or मार्श्येति *mārkschyati*, P. F. मार्जिता *mārjitā* or मार्श *mārshā*, B. मृज्यात् *mrijyāt* ॥ Pt. मृष्टः *mṛishṭah*, Ger. मार्जित्वा *mārjitvā*, मृज्य -*mrijya*, Adj. मार्जितव्यः *mārjitavyah* or मार्शव्यः *mārshṭavyah*, मृज्यः *mrijyah* or मार्ग्यः *mārgyah* (Pāṇ. III. 1, 113) ॥ Pass. मृज्यते *mrijyate*, Aor. अमार्जि *amārji*, Caus. मार्जयति *mārjayati*, Des. मिमृष्यति *mimṛikshati* or मिमार्जिष्यति *mimārjishati*, Int. मरीमृज्यते *marīmrijyate*, मर्मोर्हि *marmārshṭi*.

175. वच् *vach*, to speak.

P. 1. वच्मि *vachmi*, 2. वक्षि *vakshi*, 3. वक्ति *vakti*, 4. वचः *vachvah*, 5. वक्षः *vakthah*, 6. वक्तः *vaktah*, 7. वचमः *vachmah*, 8. वक्ष्य *vaktha*, 9. वदन्ति *vadanti* or ब्रुवन्ति *bruvanti**, I. 1. अवचं *avacham*, 2. अवक् *avak*, 3. अवक् *avak*, 4. अवच्य *avachva*, 5. अवक्तं *avaktam*, 6. अवक्तां *avaktām*, 7. अवचम *avachma*, 8. अवक्त *avakta*, 9. अवदन् *avadan**, O. वच्यात् *vachyāt*, I. 1. वचानि *vachāni*, 2. वग्धि *vagdhi*, 3. वक्तु *vaktu*, 4. वचाव *vachāva*, 5. वक्तं *vaktam*, 6. वक्तां *vaktām*, 7. वचाम *vachāma*, 8. वक्त *vakta*, 9. वदन्तु *vadantu** ॥ Pf. 3. उवाच *uvācha*, 9. उचुः *ūchuh*, II A. अवोचत् *avochat* (§ 366), F. वक्ष्यति *vakshyati*, P. F. वक्ता *vaktā*, B. उच्यात् *uchyāt* ॥ Pt. उक्तः *uktaḥ* ॥ Pass. उच्यते *uchyate*, Aor. अवाचि *avāchi*, Caus. वाचयति *vāchayati*, Aor. अवोवचत् *avivachat*, Des. विवक्ष्यति *vivakshati*, Int. वावच्यते *vāvachyate*.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *swap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except य *y* (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई *ī* is inserted (Pāṇ. VII. 3, 98); or, according to others, अ *a* (Pāṇ. VII. 3, 99).

P. 1. रोदिमि *rodimi*, 2. रोदिषि *rodishi*, 3. रोदिति *roditi*, 4. रुदिषः *rudivah*, 9. रुदन्ति *rudanti*, I. 1. अरोदं *arodam*, 2. अरोदीः *arodīḥ* or अरोदः *arodaḥ*, 3. अरोदीत् *arodīt* or अरोदत् *arodat*, 4. अरुदिव *arudiva*, 9. अरुदन् *arudan*, O. रुद्यां *rudyām*, I. 1. रोदानि *rodāni*, 2. रुदिहि *rudihī*, 3. रोदितु *roditu*, 4. रोदाव *rodāva*, 5. रुदितं *ruditam*, 6. रुदितां *ruditām*, 7. रोदाम *rodāma*, 8. रुदित *rudita*, 9. रुदन्तु *rudantu* ॥ Pf. रुरोद *ruroda*, I A. अरोदीत् *arodīt* or अरुदत् *arudat*, F. रोदिष्यति *rodishyati*, P. F. रोदिता *roditā*, B. रुद्यात् *rudyāt* ॥ Pt. रुदितः *ruditah* ॥ Pass. रुद्यते *rudyate*, Aor. अरोदि *arodi*, Caus. रोदयति *rodayati*, Aor. अरुरुदत् *arūrudat*, Des. रुरुदिष्यति *rurudishati*, Int. रोरुद्यते *rorudyate*.

177. जक्ष *jaksh*, to eat, to laugh †.

Seven verbs, जक्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीप्ति *dīpti*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति *jakshiti*, 9. जक्षति *jakshati*, I. अजक्षीत् *ajakshīt* or अजक्षत् *ajakshat*,

* The 3rd pers. plur. present of वच् *vach* does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच् *vach*.

† जक्ष *jaksh*, to eat, from चस् *ghas*; जक्ष *jaksh*, to laugh, from हस् *has*.

O. जक्ष्यात् *jakshyāt*, I. 3. जनक्षीत् *ajakshīt* or जनक्षत् *ajakshat*, 9. जनक्षुः *ajakshuh* (§ 321†) || Pf. जनक्ष *jajaksha*, I A. जनक्षीत् *ajakshīt*, F. जक्षिष्यति *jakshishyati*.

178. जागृ *jāgri*, to wake.

P. 1. जागर्मि *jāgarmi*, 2. जागर्षि *jāgarshi*, 3. जागर्ति *jāgarti*, 4. जागृवः *jāgrivah*, 5. जागृषः *jāgrithah*, 6. जागृतः *jāgritah*, 7. जागृमः *jāgrimah*, 8. जागृथ *jāgritha*, 9. जाग्रति *jāgrati*, I. 1. अजागरं *ajāgaram*, 2. अजागः *ajāgah*, 3. अजागः *ajāgah*, 4. अजागृव *ajāgriva*, 5. अजागृतं *ajāgritam*, 6. अजागृतां *ajāgritām*, 7. अजागृम *ajāgrima*, 8. अजागृत *ajāgrita*, 9. अजागरुः *ajāgaruh*, O. जागृयात् *jāgriyāt*, I. 1. जागराणि *jāgarāṇi*, 2. जागृहि *jāgrihi*, 3. जागर्तु *jāgartu*, 4. जागराव *jāgarāva*, 5. जागृतं *jāgritam*, 6. जागृतां *jāgritām*, 7. जागराम *jāgarāma*, 8. जागृत *jāgrita*, 9. जागरतु *jāgaratu* || Pf. 3. जजागार *jajāgāra* or जागरांचकार *jāgarāṁchakāra* (Pāṇ. III. 1, 38), 9. जजागरुः *jajāgaruh*, I A. अजागरीत् *ajāgarīt* (see preface, p. xi), F. जागरिष्यति *jāgarishyati*, P. F. जागरिता *jāgaritā*, B. जागर्थात् *jāgaryāt* || Pt. जागरितः *jāgaritah* || Pass. जागर्थात् *jāgaryate*, Aor. अजागारि *ajāgāri*, Caus. जागरयति *jāgarayati*, Des. जिजागरिषति *jijāgarishati*. No Intensive.

179. दरिद्रा *daridrā*, to be poor.

In दरिद्रा *daridrā* the final आ *ā* is replaced by ई *i* in the special tenses before strong terminations beginning with a consonant (Pāṇ. VI. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pāṇ. VI. 4, 112).

P. 1. दरिद्रामि *daridrāmi*, 2. दरिद्रासि *daridrāsi*, 3. दरिद्राति *daridrāti*, 4. दरिद्रिवः *daridrivah*, 9. दरिद्रति *daridrati*, I. 3. अदरिद्रात् *adaridrāt*, 6. अदरिद्रितां *adaridritām*, 9. अदरिद्रुः *adaridruh*, O. दरिद्रियात् *daridriyāt*, I. 1. दरिद्राणि *daridrāṇi*, 2. दरिद्रिहि *daridrihi*, 3. दरिद्रातु *daridrātu*, 4. दरिद्राव *daridrāva*, 5. दरिद्रितं *daridritam*, 6. दरिद्रितां *daridritām*, 7. दरिद्राम *daridrāma*, 8. दरिद्रित *daridrita*, 9. दरिद्रतु *daridratu* || Pf. ददरिद्रौ *dadaridrau* or दरिद्रांचकार *daridrāṁchakāra* (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रोत् *adaridrīt* or अदरिद्रासीत् *adaridrāsīt* (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति *daridrishyati* (Pāṇ. VI. 4, 114, v.), P. F. दरिद्रिता *daridritā* (not दरिद्राता *daridrātā*).

180. शास् *śās*, to command.

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pāṇ. VI. 4, 34.)

P. 1. शास्मि *śāsmi*, 2. शास्सि *śāssi*, 3. शास्ति *śāsti*, 4. शिष्यः *śishvah*, 9. शासति *śāsati*, I. 1. अशासं *aśāsam*, 2. अशाः *aśāḥ* or अशात् *aśāt*, 3. अशात् *aśāt* (§ 132), 4. अशिष्य *aśishva*, 5. अशिष्टं *aśishṭam*, 6. अशिष्टां *aśishṭām*, 7. अशिष्य *aśishva*, 8. अशिष्ट *aśishṭa*, 9. अशासुः *aśāsuḥ*, O. शिष्यात् *śishyāt*, I. 1. शासानि *śāsāni*, 2. शाधि *śādhi* (§ 132), 3. शास्तु *śāstu*, 4. शासाव *śāsāva*, 5. शिष्टं *śishṭam*, 6. शिष्टां *śishṭām*, 7. शासान *śāsāma*, 8. शिष्ट *śishṭa*, 9. शासतु *śāsatu* || Pf. शशास *śaśāsa*, II A. अशिषत् *aśishat*, F. शासिष्यति *śāsishyati*, B. शिष्यात् *śishyāt* || Pt. शिष्टः *śishṭah* || Pass. शिष्यते *śishyate*, Caus. शासयति *śāsayati*, Des. शिशिष्यति *śiśāsishati*, Int. शिशिष्यते *śeśishyate*.

II. Âtmanepada Verbs.

181. चक्ष् चक्ष्, to speak, (चक्षिद्.)

P. 1. चक्षे *chakshe*, 2. चक्षे *chakshe*, 3. चक्षे *chashte*, 4. चक्षहे *chakshvahe*, 5. चक्ष्याचे *chakshdthe*, 6. चक्ष्याते *chakshâte*, 7. चक्ष्महे *chakshmahe*, 8. चक्ष्ध्वे *chaddhve*, 9. चक्षते *chakshate*, I. 3. अचक्ष् *achashṭa*, 9. अचक्षत *achakshata*, O. चक्षीत *chakshīta*, I. चक्षं *chashṭām* || Pf. चक्षे *chachakshe*.

The other forms are supplied from क्था *khyā* or क्शा *kṣā*, the Red. Perf. optionally, (Pāṇ. II. 4, 54, 55): Pf. चक्ष्यौ *chakhyau* || II A. चक्ष्यन् or ण् *akhyat* or *-ta*, F. क्थास्यति or णे *khyāsyati* or *-te*, B. क्थायात् *khyāyāt* or क्थेयात् *khyeyāt*, or Âtm. क्थासीद् *khyāśishṭa*.

182. ईक्ष् ईक्ष्, to rule.

The root ईक्ष् *īṣ* takes इ *i* before the 2nd pers. sing. present and imperative (Pāṇ. VII. 2, 77).

ईक्ष् *īṣ* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, imperfect, and imperative (Pāṇ. VII. 2, 78). The commentators, however, extend the latter rule to ईक्ष् *īṣ*.

P. 1. ईक्षे *īṣe*, 2. ईक्षिषे *īṣiṣhe*, 3. ईक्षे *īṣhte*, 8. ईक्षिष्वे *īṣidhve*, I. 3. ऐक्ष *aishṭa*, 8. ऐक्षिष्वं *aishidhvam*, O. ईक्षीत *īṣīta*, I. 1. ईक्षौ *īṣai*, 2. ईक्षिष्व *īṣishva*, 3. ईक्षं *īṣhām*, 8. ईक्षिष्वं *īṣidhvam* || Pf. ईक्षांचक्रे *īṣānchakre*, I A. ऐक्षिष्ट *aishishṭa*.

183. आस् आस्, to sit.

P. आस्ते *āste*, I. आस्त *āsta*, O. आसीत *āsīta*, I. आस्तां *āstām* || Pf. आसांचक्रे *āsānchakre* (part. आसीनः *āsīnah*, Pāṇ. VII. 2, 83), I A. आसिष्ट *āsisishṭa*, F. आसिष्यते *āsishyate*.

184. सू सू, to bear, (वृक्ष्.)

P. सूते *sūte*, I. असूत *asūta*, O. सुवीत *suvīta*, I. 1. सुवे *suvai* (Pāṇ. VII. 3, 88), 2. सूष्व *sūshva*, 3. सूतां *sūtām*, 4. सुवावहे *suvāvahai*, 5. सुवाषां *suvāthām*, 6. सुवातां *suvātām*, 7. सुवामहे *suvāmahai*, 8. सूष्वं *sūdhwam*, 9. सुवतां *suvatām* || Pf. सुपुवे *sushuve*, I A. असविष्ट *asavishṭa* or असोष्ट *asoshṭa* (§ 337, I. 1), F. सविष्यते *savishyate* or सोष्यते *soshyate*, B. सविषीष्ट *savishīshṭa* or सोषीष्ट *soshīshṭa* || Pt. सूनः *sūnah* (Pāṇ. VIII. 2, 45) || Pass. सूयते *sūyate*, Aor. असावि *asāvi*, Caus. सावयति *sāvayati*, Aor. असूयवत् *asūshavat*, Des. सुसूयते *susūshate* (Pāṇ. VIII. 3, 61), Int. सोष्यते *soshāyate*.

185. शी शी, to lie down, to sleep, (शीर्क्ष्.)

The verb शी *śī* takes Guna in the special tenses (Pāṇ. VII. 4, 21), and inserts र *r* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये *śaye*, 2. शेषे *śeṣhe*, 3. शेते *śete*, 4. शेवहे *śevahe*, 5. शयाचे *śayāthe*, 6. शयाते *śayāte*, 7. शेमहे *śemahe*, 8. शेध्वे *śedhve*, 9. शेरेते *śerate* (Pāṇ. VII. 1, 6), I. 1. अशयि *aśayi*, 2. अशेषाः *aśethāḥ*, 3. अशेत *aśeta*, 4. अशेवहि *aśevahi*, 5. अशयाषां *aśayāthām*, 6. अशयातां *aśayātām*, 7. अशेमहि *aśemahi*, 8. अशेध्वं *aśedhwam*, 9. अशेरत *aśerata*, O. शयीत *śayīta*, I. 1. शयै *śayai*, 2. शेष्व *śeshva*, 3. शेतां

śetām, 4. शयावहै *śayāvahai*, 5. शयायां *śayāthām*, 6. शयातां *śayātām*, 7. शयामहै *śayāmahai*, 8. शेषं *śedhvam*, 9. शेरतां *śeratām* || Pf. शिश्ये *śiśye*, I A. अशयिष्ये *aśayishṭa*, F. शयिष्यते *śayishyate*, B. शयीत *śayīta* || Pt. शयितः *śayitah* || Pass. शय्यते *śayyate* (Pāṇ. VII. 4, 22), Aor. अशायि *aśāyi*, Caus. शाययति *śāyayati*, Des. शिशयिष्यते *śiśayishate*, Int. शाशय्यते *śāśayyate*, शेषेति *śeśeti*.

186. इ i, to go, (इङ्.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते *adhīte*, I. 3. अधीत *adhyaita*, 6. अधीयातां *adhyaiyātām* (Sār. II. 5, 8), 9. अधीयत *adhyaiyata*, O. अधीयीत *adhīyīta*, I. 1. अध्ये *adhyayai*, 2. अधीष्य *adhīshva*, 3. अधीतां *adhītām*, 4. अध्यावहै *adhyayāvahai*, 5. अधीयायां *adhyāthām*, 6. अधीयातां *adhyādtām*, 7. अध्यामहै *adhyayāmahai*, 8. अधीध्वं *adhīdhvam*, 9. अधीयतां *adhīyatām* || Pf. अधिजगे *adhijage* (Pāṇ. II. 4, 49), I A. 3. अधीष्ट *adhyaiṣṭa*, 6. अधीयातां *adhyaiṣhātām*, 9. अधीषत *adhaishata*, or 3. अध्यगीष्ट *adhyagīṣṭa* (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां *adhyagīṣhātām*, 9. अध्यगीषत *adhyagīṣhata*, F. अधीष्यते *adhyeshyate*, Cond. अधीष्यत *adhyaiṣhyata* or अध्यगीष्यत *adhyagīṣhyata*, P. F. अध्येता *adhyetā*, B. अध्येयीष्ट *adhyeshīṣṭa* || Pt. अधीतः *adhītah* || Pass. अधीयते *adhīyate*, Aor. अध्यगायि *adhyagāyi*, Caus. अध्यापयति *adhyāpayati*, Aor. अध्यापिपत् *adhyāpipat* or अध्यजीगपत् *adhyajīgapat*, Des. अधीषिषति *adhīshishati* or अधिजिगांसते *adhijigāmsate*.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेषि *dveshmi*, 2. द्वेषि *dvekshi*, 3. द्वेषि *dveshṣi*, 4. द्विष्यः *dvishvah*, 9. द्विषन्ति *dvishanti*, I. 1. अद्वेषं *advesham*, 2. अद्वेष्ट *adveṣt*, 3. अद्वेष्ट *adveṣt*, 4. अद्विष्य *advishva*, 9. अद्विषन् *advishan* or अद्विषुः *advishuh* (§ 321†), O. द्विष्यात् *dvishyāt*, I. 1. द्वेषाणि *dveshāni*, 2. द्विष्टु *dvidḍhi*, 3. द्वेष्टु *dveshṭu*, 4. द्वेषाव *dveshāva*, 5. द्विष्टं *dvishṭam*, 6. द्विष्टां *dvishṭām*, 7. द्वेषाम *dveshāma*, 8. द्विष्ट *dvishṭa*, 9. द्विषन्तु *dvishantu* || Pf. दिद्वेष *didvesha*, I A. अद्विषत् *advikshat*, F. द्वेक्ष्यति *dvekshyati*, P. F. द्वेष्ट *dveshṭā*, B. द्विष्यात् *dvishyāt*, Âtm. द्विषीष्ट *dvikshīṣṭa* || Pt. द्विष्टः *dvishṭah* || Pass. द्विष्यते *dvishyate*, Aor. अद्वेषि *adveshi*, Caus. द्वेषयति *dveshayati*, Aor. अदिद्विषत् *adidvishat*, Des. दिद्विषति *didvikshati*, Int. देद्विष्यते *dedvishyate*, देद्वेष्टि *dedveshṭi*.

188. दुह् *duh*, to milk.

P. 1. दोमि *dohmi*, 2. धोमि *dhokshi*, 3. दोग्धि *dogdhi*, 4. दुहः *duhvah*, 5. दुग्धः *dugdhah*, 6. दुग्धः *dugdhah*, 7. दुग्धः *duhmah*, 8. दुग्ध *dugdha*, 9. दुहन्ति *duhanti*, I. 1. अदोहं *adoham*, 2. अधोक् *adhok*, 3. अधोक् *adhok*, 4. अदुह *aduhva*, O. दुह्यात् *duhyāt*, I. 1. दोहानि *dohāni*, 2. दुग्धि *dugdhi*, 3. दोग्धु *dogdhu*, 4. दोहाव *dohāva*, 5. दुग्धं *dugdham*, 6. दुग्धां *dugdhām*, 7. दोहाम *dohāma*, 8. दुग्ध *dugdha*, 9. दुहन्तु *duhantu* || Pf. दुदोह *dudoha*, I A. अधुषत् *adhukshat* &c. (see § 362), F. धोक्ष्यति *dhokshyati*.

189. स्तु *stu*, to praise, (दृप्.)

P. 1. स्तौमि *staumi* or स्तवीमि *stavīmi* (see No. 170), 2. स्तौषि *staushi* or स्तवीषि *stavīṣhi*, 3. स्तौति *stauti* or स्तवीति *stavīti*, 4. स्तुवः *stuvah* or स्तुवीवः *stuvīvah*, 9. स्तुवंति *stuvanti*, I. 1. अस्तव्यं *astavam*, 2. अस्तौः *astauh* or अस्तवीः *astavīh*, 3. अस्तौत् *astaut* or अस्तवीत् *astavīt*, 4. अस्तुव *astuva* or अस्तुवीव *astuvīva*, 9. अस्तुवन् *astuvan*, O. स्तुयात् *stuyāt*, Âtm. स्तुवीत् *stuvīta*, I. 1. स्तवानि *stavāni*, 2. स्तुहि *stuhi* or स्तुवीहि *stuvīhi*, 9. स्तौतु *stautu* or स्तवीतु *stavītu* ॥ Pf. 3. तुष्टाव *tushṭāva*, 2. तुष्टोव *tushṭōtha*, 6. तुष्टुवतुः *tushṭuvatuḥ*, 9. तुष्टुवुः *tushṭuvuḥ*, I A. अस्तावीत् *astāvīt* (§ 338, 3), Âtm. अस्तोष्ट *astoshṭa*, F. स्तोष्यति *stoshyati*, P. F. स्तोता *stotā*, B. स्तूयात् *stūyāt*, Âtm. स्तोषोष्ट *stoshṭishṭa* ॥ Pt. स्तुतः *stutah* ॥ Pass. स्तूयते *stūyate*, Aor. अस्तापि *astāpi*, Caus. स्तावयति *stāvayati*, Aor. अतुष्टपत् *atusṭavat*, Des. तुष्टुषति *tushṭūshati*, Int. तोष्टूयते *toṣṭūyate*, तोष्टोति *toṣṭoti*.

190. ब्रू *brū*, to speak, (ब्रूम्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pāṇ. VII. 3, 93). The perfect ब्राह *dha* may be substituted for five of the persons of the present (Pāṇ. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि *bravīmi*, 2. ब्रवीषि *bravīṣhi* or ब्राथ *āttha*, 3. ब्रवीति *bravīti* or ब्राह *āha*, 4. ब्रूवः *brūvah*, 5. ब्रूथः *brūthah* or ब्राथुः *āhathuḥ*, 6. ब्रूतः *brūtah* or ब्राहतुः *āhatuḥ*, 7. ब्रूनः *brūmah*, 8. ब्रूथ *brūtha*, 9. ब्रुवंति *bruvanti* or ब्राहुः *āhuḥ*, I. 1. अब्रव्यं *abravam*, 2. अब्रवीः *abravīh*, 3. अब्रवीत् *abravīt*, 4. अब्रूव *abrūva*, 5. अब्रूतं *abrūtam*, 6. अब्रूतां *abrūtām*, 7. अब्रून *abrūma*, 8. अब्रूत *abrūta*, 9. अब्रुवन् *abruvan*, O. ब्रूयात् *brūyāt*, I. 1. ब्रवाणि *bravāni*, 2. ब्रूहि *brūhi*, 3. ब्रवीतु *bravītu*, 4. ब्रवाव *bravāva*, 5. ब्रूतं *brūtam*, 6. ब्रूतां *brūtām*, 7. ब्रवाम *bravāma*, 8. ब्रूत *brūta*, 9. ब्रुवन्तु *bruvantu*.

191. ऋणु *ṛṇu*, to cover, (ऋणुम्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pāṇ. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pāṇ. VI. 1, 8). In the general tenses the final उ *u*, before intermediate इ *i*, may or may not take Guṇa (Pāṇ. I. 2, 3).

P. 3. ऋणोति *ṛṇauti* or ऋणोति *ṛṇoti*, 9. ऋणुवति *ṛṇuvati*, I. ऋणोत् *aurnot*, O. ऋणूयात् *ṛṇuyāt*, I. ऋणोतु *ṛṇautu* or ऋणोतु *ṛṇotu* ॥ Pf. 1. ऋणूनाव *ṛṇunāva*, 2. ऋणूनविथ *ṛṇunavitha* or ऋणुनविथ *ṛṇunuwitha*, 3. ऋणूनाव *ṛṇunāva*, 4. ऋणुनविथ *ṛṇunuwitha*, 5. ऋणुनवधुः *ṛṇunuvathuḥ*, 6. ऋणुनवतुः *ṛṇunuvatuḥ*, 7. ऋणुनविम *ṛṇunuvima*, 8. ऋणुनव *ṛṇunuva*, 9. ऋणुनवुः *ṛṇunuvuḥ*, I A. ऋणोवीत् *aurnavīt* or ऋणोवीत् *aurnavīt* or ऋणोवीत् *aurnāvīt* (Pāṇ. VII. 2, 6), F. ऋणविष्यति *ṛṇavishyati* or ऋणविष्यति *ṛṇuvishyati*, B. ऋणूयात् *ṛṇūyāt* ॥ Pass. ऋणूयते *ṛṇūyate*, Caus. ऋणवयति *ṛṇāvayati*, Aor. ऋणूनवत् *aurnūnavat*, Des. ऋणूनूषति *ṛṇunūshati* or ऋणूनविषति *ṛṇunavishati* or ऋणुनविषति *ṛṇunuvishati*, Int. ऋणूनूयते *ṛṇonūyate*, ऋणोनोति *ṛṇonauti*.

Hu Class (Juhotyādi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice.

P. जुहोति *juhōti*, I. अजुहोत् *ajuhot*, O. जुहुयात् *juhuyāt*, I. जुहोतु *juhōtu* ॥
 Pf. जुहाव *juhāva* or जुहवांचकार *juhavānchakāra* (§ 326), I A. अहौषीत् *ahaushīt*,
 F. होष्यति *hoshyati*, P. F. होता *hotā*, B. हूयात् *hūyāt* ॥ Pt. हुतः *hutaḥ* ॥ Pass. हूयते
hūyate, Caus. हावयति *hāvayati*, Aor. अजूहवत् *ajūhavat*, Des. जुहूषति *juhūshati*,
 Int. जोहूयते *johūyate*, जोहोति *johoti*.

193. भी *bhī*, to fear, (भिभी.)

This verb may shorten the final ई before strong terminations beginning with consonants in
 the special tenses. (Pāṇ. vi. 4, 115.)

P. 3. बिभेति *bibheti*, 6. बिभीतः or बिभितः *bibhītaḥ*, 9. बिभ्यति *bibhyati*, I. 3. अबिभेत्
abibhet, 6. अबिभीतं or अबिभितं *abibhītam*, 9. अबिभयुः *abibhayuḥ*, O. बिभीयात् or
 बिभियात् *bibhīyāt*, I. बिभेत् *bibhetu* ॥ Pf. बिभाय *bibhāya* or बिभयांचकार *bibha-*
yānchakāra (§ 326), I A. अभैषीत् *abhaishīt*, F. भेष्यति *bheshyati*, P. F. भेत्ता *bhetā*,
 B. भीयात् *bhīyāt* ॥ Pt. भीतः *bhītaḥ* ॥ Pass. भीयते *bhīyate*, Aor. अभायि *abhāyi*,
 Caus. भाययति *bhāyayati* or भापयते *bhāpayate* or भीपयते *bhīshayate* (see § 463,
 II. 18), Des. बिभीषति *bibhīshati*, Int. बेभीयते *bebhīyate*, बेभेति *bebheti*.

194. ह्री *hrī*, to be ashamed.

P. 3. जिह्रेति *jihreti*, 6. जिह्रीतः *jihrītaḥ*, 9. जिह्रियति *jihriyati* (§ 110), I. अजिह्रेत्
ajihret, O. जिह्रीयात् *jihriyāt*, I. जिह्रेत् *jihretu* ॥ Pf. 3. जिह्राय *jihrāya*, 6. जिह्रियतुः
jihriyatuh, 9. जिह्रियुः *jihriyuh* or जिह्रयांचकार *jihrayānchakāra*, I A. अह्रैषीत् *ahrai-*
shīt, F. ह्रेष्यति *hreshyati*, P. F. ह्रेता *hretā*, B. ह्रीयात् *hrīyāt* ॥ Pt. ह्रीतः *hrītaḥ* or
 ह्रीतः *hrītaḥ* (Pāṇ. viii. 2, 56) ॥ Pass. ह्रीयते *hrīyate*, Caus. ह्रेषयति *hrepayati*,
 Aor. अजिह्रिषत् *ajihripat*, Des. जिह्रीषति *jihrīshati*, Int. जेह्रीयते *jehrīyate*.

195. पृ *prī*, to fill, to guard.

This verb, and others in which final च्च् *ṛ* is preceded by a labial, changes the vowel into
 उर् *ur*, unless where the vowel requires Guṇa or Vṛiddhi. (Pāṇ. vii. 1, 102.)

P. 1. पिपर्मि *piparmi*, 2. पिपर्शि *piparshi*, 3. पिपर्ति *piparti*, 4. पिपूर्वः *pipūrvah*,
 5. पिपूर्थः *pipūrthah*, 6. पिपूर्तः *pipūrtah*, 7. पिपूर्णः *pipūrmaḥ*, 8. पिपूर्थ *pipūrtha*,
 9. पिपुरति *pipurati*, I. 1. अपिपरं *apiparam*, 2. अपिपः *apipah* (or अपिपरः *apiparah*,
 Sār.), 3. अपिपः *apipah* (or अपिपरत् *apiparat*), 4. अपिपूर्व *apipūrva*, 5. अपिपूर्तं *api-*
pūrtam, 6. अपिपूर्ता *apipūrtām*, 7. अपिपूर्ण *apipūrma*, 8. अपिपूर्त *apipūrta*, 9. अपिपरुः
apiparuh, O. पिपूयात् *pipūryāt*, I. 1. पिपरानि *piparāni*, 2. पिपूर्हि *pipūrhi*, 3. पिपुर्तु
pipartu, 4. पिपराव *piparāva*, 5. पिपूर्तं *pipūrtam*, 6. पिपूर्ता *pipūrtām*, 7. पिपराम *pipa-*
rāma, 8. पिपूर्त *pipūrta*, 9. पिपुरतु *pipuratu* ॥ Pf. 1. पपार *papāra*, 2. पपरिष *paparitha*,
 3. पपार *papāra*, 4. पपरिष *papariva*, 5. पपरथुः *paparathuh* or पप्रथुः *paprathuh*,
 6. पपरतुः *paparatuh* or पप्रतुः *papratuh*, 7. पपरिम *paparima*, 8. पपर *papara*,

9. पपरुः *paparuh* or पपुः *papruh* (Pân. VII. 4, 11, 12), I A. अपारीत् *apârît*, F. परिष्यति *parishyati*, P. F. परिता or परीता *paritâ*, B. पूर्यात् *pûryât* ॥ Pt. पूरुः *pûrñah* or पूरितः *pûritah* (Pân. VII. 2, 27), Ger. पूर्या *pûrtvâ*, °पूर्य -*pûrya* ॥ Pass. पूर्यते *pûryate*, Caus. पारयति *pârayati*, Aor. अपीपरत् *apîparat*, Des. पुपूर्यति *pupûrshati* or विपरिष्यति *piparishyati*, Int. पोपूर्यते *popûryate*, पापयति *pâpanti*.

Several optional forms are derived from another root पृ *pri*, with short अ *ri*. Thus, P. 3. पिपयति *pipanti*, 6. पिपृतः *pipritah*, 9. पिपयति *piprati*, I. 3. अपिपः *apipah*, 6. अपिपृतं *apipritâm*, 9. अपिपरुः *apiparuh*, O. पिपृयात् *pipriyât* ॥ I A. अपापीत् *apârshît*, B. प्रियात् *priyât* ॥ Pass. प्रियते *priyate* (§ 390), Int. पेप्रीयते *peprityate* (§ 481).

196. हा *hâ*, to leave, (जोहाङ्.)

Reduplicated verbs ending in चा *â* (except the पुङ्ख verbs, see § 392*) substitute ई *î* for चा *â* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *hâ*, however, may also substitute इ *i* (Pân. VI. 4, 116).

P. 1. जहामि *jahâmi*, 2. जहासि *jahâsi*, 3. जहाति *jahâti*, 4. जहीवः *jahîvah*, 5. जहीवः *jahîthah*, 6. जहीतः *jahîtah*, 7. जहीमः *jahîmah*, 8. जहीत *jahîta*, 9. जहति *jahati*, I. 1. अजहं *ajahâm*, 2. अजहाः *ajahâh*, 3. अजहात् *ajahât*, 4. अजहीव *ajahîva*, 9. अजहुः *ajahuh*, O. जहात् *jahyât* (Pân. VI. 4, 118), I. 1. जहानि *jahâni*, 2. जहीहि *jahîhi* or जहाहि *jahâhi* (Pân. VI. 4, 117), 3. जहातु *jahātu*, 4. जहाव *jaháva*, 5. जहीतं *jahîtam*, 6. जहीतां *jahîtâm*, 7. जहाम *jahâma*, 8. जहीत *jahîta*, 9. जहतु *jahatu* ॥ Pf. 1. जहौ *jahau*, 2. जहिय *jahitha* or जहाय *jahâtha*, 3. जहौ *jahau*, 4. जहिव *jahiva*, 5. जहयुः *jahathuh*, 6. जहतुः *jahatuh*, 7. जहिम *jahima*, 8. जह *jaha*, 9. जहुः *jahuh*, I A. अहासीत् *ahâsît*, F. हास्यति *hâsyati*, P. F. हाता *hâtâ*, B. हेयात् *heyât* ॥ Pt. हीनः *hînah*, Ger. हित्वा *hitvâ* (Pân. VII. 4, 43), °हाय -*hâya* ॥ Pass. हीयते *hîyate*, Caus. हापयति *hâpayati*, Aor. अजीहपत् *ajîhapat*, Des. जिहासति *jihâsati*, Int. जेहीयते *jehîyate*.

197. अ *ri*, to go.

P. 3. इयति *iyanti*, 6. इयृतः *iyritah*, 9. इयति *iyanti*, I. 3. ऐयः *aiyah* (or ऐयरत् *aiyara*), 6. ऐयृतं *aiyritâm*, 9. ऐयरुः *aiyaru*, O. इय्यात् *iyriyât*, I. 1. इयराणि *iyarâni*, 2. इयहि *iyrihi*, 3. इयतु *iyartu*, 4. इयराव *iyaráva*, 5. इयृतं *iyritam*, 6. इयृतं *iyritâm*, 7. इयराव *iyarâma*, 8. इयृत *iyrita*, 9. इयतु *iyratu* ॥ Pf. 1. आर *âra*, 2. आरिय *âritha*, I A. आरत् *ârat*, F. अरिष्यति *arishyati*, P. F. अर्ता *artâ*, B. अर्यात् *aryât*.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मीमे *mîme*, 2. मीमीचे *mîmîshe*, 3. मीमीते *mîmîte*, 4. मीमीवहे *mîmîvâhe*, 5. मीमाचे *mîmâthe*, 6. मीमाते *mîmâte*, 7. मीमीमहे *mîmîmahe*, 8. मीमीध्वे *mîmîdhve*, 9. मीमते *mîmate*, I. 1. अमिमि *amimi*, 2. अमिमीचाः *amimîthâh*, 3. अमिमीत *amimîta*, 4. अमिमीवहि *amimîvahi*, 5. अमिमाचां *amimâthâm*, 6. अमिमातां *amimâtâm*, 7. अमिमीमहि *amimîmahî*, 8. अमिमीध्वं *amimîdhvam*, 9. अमिमत् *amimata*, O. मीमीत *mîmîta*, I. 1. मीमै *mîmai*, 2. मीमीध्व *mîmîshva*, 3. मीमीतां *mîmîtâm*, 4. मीमावहे *mîmâvâhai*,

5. मिमांसा *mimāthām*, 6. मिमातां *mimātām*, 7. मिमामहे *mimāmahai*, 8. मिमीध्वं *mimīdhvam*, 9. मिमतां *mimatām* ॥ Pf. 1. मने *mame*, 2. ममिषे *mamishe*, 3. मने *mame*, 4. ममिवहे *mamivahe*, 5. ममापे *mamāthe*, 6. ममाते *mamāte*, 7. ममिमहे *mamimahe*, 8. ममिध्वे *mamidhve*, 9. ममिरे *mamire*, I A. 1. अमासि *amāsi*, 2. अमास्याः *amāsthāh*, 3. अमास्त *amāsta*, 4. अमास्वहि *amāsvahi*, 5. अमासायां *amāsāthām*, 6. अमासातां *amāsātām*, 7. अमास्महि *amāsmahi*, 8. अमाध्वं *amādhvam*, 9. अमासत *amāsata*, F. मास्यते *māsyate*, P. F. माता *mātā*, B. मासीष्ट *māśīṣṭa* ॥ Pt. मितः *mitah*, Ger. मित्वा *mitvā*, °माय -*māya* (not मीय *mīya*, Pāṇ. vi. 4, 69) ॥ Pass. मीयते *mīyate*, Aor. अमायि *amāyi*, Caus. माययति *māpayati*, Des. मित्सते *mitsate*, Int. मेमीयते *memīyate*.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhṛi*, to carry, (हुभृम्.)

P. 1. बिभर्मि *bibharmi*, 2. बिभर्षि *bibharshi*, 3. बिभर्ति *bibharti*, 4. बिभृषः *bibhṛivaḥ*, 5. बिभृषः *bibhṛithaḥ*, 6. बिभृतः *bibhṛitaḥ*, 7. बिभृमः *bibhṛimaḥ*, 8. बिभृष *bibhṛitha*, 9. बिभ्रति *bibhrati*, Âtm. 1. बिभ्रे *bibhre*, 2. बिभृषे *bibhṛishe*, 3. बिभृते *bibhṛite*, I. 3. अबिभः *abibhaḥ*, 6. अबिभृतां *abibhṛitām*, 9. अबिभरुः *abibharuḥ*, Âtm. 3. अबिभृत *abibhṛita*, 6. अबिभ्राते *abibhṛāte*, 9. अबिभ्रते *abibhṛate*, O. बिभृयात् *bibhṛiyāt*, Âtm. बिभ्रीत *bibhṛīta*, I. 1. बिभराणि *bibharāṇi*, 2. बिभृहि *bibhṛihi*, 3. बिभर्तु *bibhartu* ॥ Pf. 1. बभार *babhāra*, 2. बभर्षे *babhartha*, 3. बभार *babhāra*, 4. बिभृष *bibhṛiva* (§ 334; Pāṇ. vii. 2, 13) or बिभराञ्चकार *bibharāñchakāra*, I A. अभर्षीष्ट *abhārshīṣṭ*, Âtm. अभृत *abhṛita*, F. भरिष्यति *bharishyati*, P. F. भर्ता *bhartā*, B. भ्रियात् *bhriyāt*, Âtm. भृषीष्ट *bhṛishīṣṭa* ॥ Pt. भृतः *bhṛitaḥ* ॥ Pass. भ्रियते *bhriyate*, Caus. भारयति *bhārayati*, Des. बुभूर्षति *bubhūrshati* or बिभरिषति *bibharishati* (Pāṇ. vii. 2, 49), Int. बेभ्रीयते *bebhṛiyate*, बर्भर्ति *barbharti*.

200. दा *dā*, to give, (हुदाम्.)

The घृ *ghu* verbs (§ 392 *) drop आ *ā* before strong terminations, where other reduplicated verbs (see No. 196) change आ *ā* to ई *ī*. (Pāṇ. vi. 4, 112, 113.)

P. 1. ददामि *dadāmi*, 2. ददासि *dadāsi*, 3. ददाति *dadāti*, 4. दद्वः *dadvaḥ*, 5. दत्त्वः *datthah*, 6. दत्तः *dattah*, 7. दद्वः *dadmaḥ*, 8. दत्त्व *dattha*, 9. ददति *dadati*, Âtm. 1. ददे *dade*, 2. दत्से *datse*, 3. दत्ते *datte*, 4. दद्वहे *dadvahe*, 5. ददापे *dadāthe*, 6. ददाते *dadāte*, 7. दद्वहे *dadmahe*, 8. दद्वे *daddhve*, 9. ददते *dadate*, I. 1. अददां *adadām*, 2. अददाः *adadāh*, 3. अददात् *adadāt*, 4. अदद्व *adadva*, 5. अदद्वं *adattam*, 6. अददां *adattām*, 7. अदद्व *adadma*, 8. अदद्व *adatta*, 9. अदद्वुः *adaduḥ*, Âtm. 1. अददि *adadi*, 2. अदत्त्वाः *adatthāh*, 3. अदद्व *adatta*, 4. अदद्वहि *adadvahi*, 5. अददायां *adadāthām*, 6. अददातां *adadātām*, 7. अदद्वहि *adadmahi*, 8. अदद्वं *adaddhvam*, 9. अददत्त *adadata*, O. दद्यात् *dadyāt*, Âtm. ददीत *dadīta*, I. 1. ददानि *dadāni*, 2. देहि *dehi* (Pāṇ. vi. 4, 119), 3. दद्वु *dattu*, 4. ददाव *dadāva*, 5. दद्वं *dattam*, 6. ददां *dattām*, 7. ददाम *dadāma*, 8. दद्व *datta*, 9. दद्वु *dadatu*, Âtm. 1. ददे *dadai*, 2. दद्व *datsva*, 3. ददां *dattām*, 4. ददावहे *dadāvahai*, 5. ददायां *dadāthām*, 6. ददातां *dadātām*, 7. ददामहे *dadāmahai*, 8. दद्वं

daddhvam, 9. ददातां *dadatām* ॥ Pf. 1. ददौ *dadau*, 2. ददिष *daditha* or ददाष *dadātha*, 3. ददौ *dadau*, 4. ददिष *dadiva*, 5. ददयुः *dadathuh*, 6. ददतुः *dadatuh*, 7. ददिम *dadima*, 8. दद *dada*, 9. ददुः *daduh*, Âtm. 1. ददे *dade*, 2. ददिषे *dadishe*, 3. ददे *dade*, 4. ददिषहे *dadivahe*, 5. ददाषे *dadāthe*, 6. ददाते *dadāte*, 7. ददिमहे *dadimahe*, 8. ददिष्वे *dadidhve*, 9. ददिरे *dadire*, II A. 1. अदां *adām*, 9. अदुः *aduh*, Âtm. अदिषि *adishi* (see p. 184), F. दास्यति, ंते, *dāsyati*, -te, P. F. दाता *dātā*, B. देयात् *deyāt*, Âtm. दासीष्ट *dāsīṣṭa* ॥ Pt. दत्तः *dattah* (§ 436), Ger. दत्त्वा *dattvā*, ंदाय -*dāya* ॥ Pass. दीयते *dīyate*, Aor. अदायि *adāyi*, Caus. दापयति *dāpayati*, Aor. अदीदयत् *adīdapat*, Des. दासति *ditsati*, Int. देदीयते *dedīyate*, दादति *dādāti*.

201. धा *dhā*, to place, (डुधाप्.)

This verb is conjugated like दा *dā*. It should be remembered, however, that the aspiration of the final ध् *dh*, if lost, must be thrown forward on the initial द् *d*; hence 2nd pers. dual Pres. धत्थः *dhatthah* &c. (§ 118, note). The Pt. is हितः *hitah*, Ger. हित्वा *hitvā*, ंधाय -*dhāya*.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *viṣh*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321 †) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेज्मि *nenejmi*, 2. नेनेक्षि *nenekshi*, 3. नेनेक्ति *nenekti*, 9. नेनिजति *nenijati*, I. 1. अनेनिजं *anenijam*, 2. अनेनेक् *anenek*, 3. अनेनेक् *anenek*, 7. अनेनिज्म *anenijsma*, 9. अनेनिजुः *anenijuh*, O. नेनिज्यात् *nenijyāt*, I. 1. नेनिजानि *nenijāni*, 2. नेनिग्धि *nenigdhi*, 3. नेनेक्कु *nenektu* ॥ Pf. निनेज *nineja*, I A. अनैक्षीत् *anaikṣhīt* or II A. अनिजत् *anijat*, F. नेक्ष्यति *nekshyati*, P. F. नेक्ष्ता *nektā*, B. निज्यात् *nijyāt*, Âtm. निक्षीष्ट *nikṣhīṣṭa* ॥ Caus. नेजयति *nejayati*, Aor. अनोनिजत् *anōnijat*, Des. निनिक्षति *ninikshati*, Int. नेनिज्यते *nenijyate*, नेनेक्ति *nenekti*.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि *ruṇaddhi*, I. अरुणत् *aruṇat*, O. रुध्यात् *rudhyāt*, I. रुणद्धु *ruṇaddhu* ॥ Pf. 1. रुरोध *rurodha*, 2. रुरोधिष *rurodhitha*, 3. रुरोध *rurodha*, 7. रुरुधिम *rurudhima*, 9. रुरुधुः *rurudhuh*, I A. अरौत्सीत् *arautsīt* or II A. अरुधत् *arudhat*, Âtm. अरुद्ध *aruddha*, F. रोस्यति *rotsyati*, P. F. रोद्धा *roddhā*, B. रुध्यात् *rudhyāt*, Âtm. रुत्सीष्ट *rutśīṣṭa* ॥ Pt. रुद्धः *ruddhah*, Ger. रुद्ध्वा *ruddhvā*, ंरुध्य -*rudhya* ॥ Pass. रुध्यते *rudhyate*, Aor. अरोधि *arodhi*, Caus. रोधयति *rodhayati*, Des. रुरुत्सति *rurutsati*, Int. रोरुध्यते *rorudhyate*, रोरोद्धि *roroddhi*.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्य.)

P. 1. शिनमि *śinashmi*, 2. शिनसि *śinakshi*, 3. शिनक्ति *śinakti*, 4. शिष्वः *śimshvah*, 5. शिषः *śimshṭhah*, 6. शिषः *śimshṭah*, 7. शिष्यः *śimshmah*, 8. शिषः *śimshṭa*, 9. शिषन्ति *śimshanti*, I. 1. अशिनयं *aśinasham*, 2. अशिनद् *aśinaṭ*, 3. अशिनद् *aśinaṭ*, 4. अशिष्व *aśimshva*, 5. अशिषं *aśimshṭam*, 6. अशिषं *aśimshṭām*, 7. अशिष्य *aśimshma*, 8. अशिषः *aśimshṭa*, 9. अशिषन् *aśimshan*, O. शिष्यात् *śimshyāt*, I. 1. शिनयाणि *śinashāni*, 2. शिषि *śiṇḍhi* (or शिदि *śiṇḍhi*), 3. शिनतु *śinashṭu* ॥ Pf. शिशेष *śīśeṣa*, II A. अशिषत् *aśiṣat*, F. शेष्यति *śekshyati*, P. F. शेष *śeṣṭā*, B. शिष्यात् *śiṣhyāt* ॥ Pt. शिषः *śiṣṭah* ॥ Pass. शिष्यते *śiṣhyate*, Caus. शेषयति *śeshayati*, Des. शिशिष्यति *śīśikshati*, Int. शेषिष्यते *śeśiṣhyate*, शेषेहि *śeśeṣhi*.

205. हिंस *hins*, to strike, (हिंसि.)

P. हिनस्ति *hinasti*, I. 1. अहिनसं *ahinasam*, 2. अहिनः *ahinaḥ* or अहिनत् *ahinat*, 3. अहिनत् *ahinat* (§ 132), 4. अहिंस *ahinśva*, 5. अहिंसं *ahinśtam*, 6. अहिंसां *ahinśtām*, 7. अहिंस *ahinśma*, 8. अहिंस *ahinśta*, 9. अहिंसन् *ahinśan*, O. हिंस्यात् *himśyāt*, I. 1. हिनसानि *hinasāni*, 2. हिंषि *hindhi*, 3. हिनस्तु *hinastu* ॥ Pf. निहिंस *jihimsa*, I A. अहिंसीत् *ahimśīt*, F. हिंसिष्यति *himśiṣhyati*, P. F. हिंसिता *himśitā*, B. हिंस्यात् *himśyāt* ॥ Pt. हिंसितः *himśitah* ॥ Pass. हिंस्यते *himśyate*, Caus. हिंसयति *himśayati*, Aor. अनिहिंसत् *ajihimsat*, Des. निहिंसिष्यति *jihimśiṣhati*, Int. नेहिंस्यते *jehimśyate*, नेहिंस्ति *jehimśti*.

206. भञ्ज *bhañj*, to break, (भञ्जो.)

P. भनक्ति *bhanakti*, I. अभनक् *abhanak*, O. भञ्यात् *bhañjyāt*, I. भनक्तु *bhanaktu* ॥ Pf. बभञ्ज *babhañja*, I A. अभञ्जीत् *abhāñkshīt*, F. भञ्ज्यति *bhañkshyati*, P. F. भञ्ज *bhañktā*, B. भञ्यात् *bhañjyāt* ॥ Pt. भग्नः *bhagnaḥ* ॥ Pass. भञ्यते *bhañyate*, Aor. अभञ्जि *abhañji* or अभञ्जि *abhāñji* (§ 407), Caus. भञ्जयति *bhañjayati*, Des. बिभञ्जति *bibhañkshati*, Int. बभञ्ज्यते *bambhañjyate*, बभञ्जि *bambhañkti*.

207. अञ्ज *añj*, to anoint, (अञ्ज.)

P. अनक्ति *anakti*, I. आनक् *ānak*, O. अञ्यात् *añjyāt*, I. अनक्तु *anaktu* ॥ Pf. आनञ्ज *ānañja*, I A. आञ्जीत् *āñjīt*, F. अञ्जिष्यति *añjiṣhyati* or अञ्ज्यति *añkshyati*, B. अञ्यात् *añyāt* ॥ Pt. अक्तः *aktaḥ*, Ger. अञ्जित्वा *añjītvā* or अञ्जा *añktvā* or अक्त्वा *aktvā* (Pân. vi. 4, 32; § 438), °अञ्य *-ajya* ॥ Pass. अञ्यते *ajyate*, Aor. आञ्जि *āñji*, Caus. अञ्जयति *añjayati*, Aor. आञ्जित *āñjījat*, Des. अञ्जिष्यति *añjiṣhati*.

208. तृह् *trih*, to kill, (तृह.)

This verb inserts ये *ye* instead of ण *ṇa* before weak terminations beginning with consonants. (Pân. vii. 3, 92.)

P. 1. तृणेहि *trīnehmi*, 2. तृणेहि *trīnekshi*, 3. तृणेदि *trīnedhi*, 4. तृहः *trīmhvah*, 5. तृहः *trīndhah*, 6. तृहः *trīndhah*, 7. तृह्यः *trīnhmah*, 8. तृह *trīndha*, 9. तृहति *trīnhati*,

I. 1. अतृणहं *atrīṇaham*, 2. अतृणेद् *atrīṇeḥ*, 3. अतृणेद् *atrīṇeḥ*, 4. अतृण् *atrīṇhva*, 5. अतृण्डं *atrīṇḍham*, 6. अतृण्डां *atrīṇḍhām*, 7. अतृण् *atrīṇhma*, 8. अतृण्ड *atrīṇḍha*, 9. अतृणहन् *atrīṇhan*, O. तृणात् *trīṇhyāt*, I. 1. तृणहानि *trīṇahāni*, 2. तृण्डि *trīṇḍhi*, 3. तृणेदु *trīṇedhu* ॥ Pf. ततर्हे *tatarha*, I A. अतर्हीत् *atarhīt* or अतृञ् *atrīkshat*, F. तर्हिष्यति *tarhishyati* or तर्क्ष्यति *tarkshyati*, P. F. तर्हिता *tarhitā* or तर्ढा *tardha*, B. तृणात् *trīhyāt* ॥ Pt. तृण्डः *trīḍhaḥ* ॥ Pass. तृण्यते *trīhyate*, Aor. अतर्हि *atarhi*, Caus. तर्हयति *tarhayati*, Aor. अततर्हेत् *atatarhat* or अतीतृहत् *atītrīhat*, Des. तितर्हिषति *titarhishati* or तितृञ्ति *titīkshati*, Int. तरोतृण्यते *tarītrīhyate*, तरोतर्ढि *tarītarḍhi*.

III. Âtmanepada Verbs.

209. इध् *indh*, to kindle, (प्रिइधी.)

P. इद्धे *inddhe* or इधे *indhe*, I. ऐद्ध *ainddha* or ऐध *aindha*, O. इधीत *indhīta*, I. 1. इनधे *inadhāi*, 2. इन्ध *intsva*, 3. इद्धां *inddhām* or इधां *indhām* ॥ Pf. इधांचक्रे *indhāmchakre* (or इधे *idhe*, Pāp. 1. 2, 6), I A. ऐधिष्ट *aindhishṭa*, F. इधिष्यते *indhishyate*, P. F. इधिता *indhitā*, B. इधिषीष्ट *indhishīṣṭa* ॥ Pt. इद्धः *iddhaḥ* ॥ Pass. इध्यते *idhyate*, Caus. इधयति *indhayati*, Des. इदिधिषते *indidhishate*.

INDEX OF NOUNS.

NOTE—The figures refer to the §, not to the page.

- अक्का *akkā*, mother, [238](#).
 अक्षि *akshi*, eye, [234](#).
 अग्निमय् *agnimath*, fire-kindling, [157](#).
 अतिचमू *atichamū*, better than an army, [227](#).
 अतिलक्ष्मी *atilakshmi*, better than Lakshmi, [227](#).
 अतिस्त्रि *atistri*, better than a woman, m. f., [229](#).
 अदत् *adat*, eating, [182](#).
 °अन् -an, [191](#).
 अनदुद् *anadud*, ox, [210](#).
 अनर्वन् *anarvan*, without a foe, [189](#).
 अनेहस् *anehas*, time, [168](#).
 अन्यच् *anvach*, following, [181](#).
 अप् *ap*, water, [211](#).
 अंबिका *ambikā*, mother, [238](#).
 अयास् *ayās*, fire, [149](#).
 अर्यमन् *aryaman*, name of a deity, [201](#).
 अर्वत् *arvat*, horse, [189](#).
 अर्वन् *arvan*, hurting, foe, [189](#).
 अवयान् *avayāj*, priest, [163](#).
 अवाच् *avāch*, south, [180](#).
 अवी *avī*, f. not desiring, [225](#).
 असन् *asan*, blood, [214](#).
 असृज् *asrij*, blood, [161](#), [214](#).
 अस्थि *asthi*, bone, [234](#).
 अहन् *ahan*, n. day, [196](#).
 अहन् *ahan*, day, at the end of a compound, [197](#), [198](#).
 अहर्गण *aharganā*, month, [196](#).
 आत्मन् *ātman*, soul, self, [191](#), [192](#).
 आपः *āpah*, water, [149](#), [211](#).
 आशिस् *āsis*, blessing, [172](#).
 आसनम् *āsan*, face, [214](#).
 आस्य *āsyā*, face, [214](#).
 °इन् -in, [203](#).
 ईदृज् *īdriś*, such, [174](#).
 °ईयस् *īyas*, [206](#).
 उक्थशास् *ukthasās*, reciter of hymns, [177](#).
 उदक् *udaka*, water, [214](#).
 उदच् *udach*, upward, northern, [181](#).
 उदन् *udan*, water, [214](#).
 उन्नी *unnī*, leading out, [221](#).
 उपानह् *upānah*, shoe, [174](#).
 उशनस् *uśanas*, nom. prop., [169](#).
 उष्णिह् *uṣṇih*, a metre, [174](#).
 ऊर्ज् *ūrj*, strength, [161](#).
 ऋत्विज् *ṛitvij*, priest, [161](#).
 ऋभुक्षिन् *ṛibhukshin*, Indra, [195](#).
 ककुब् *kakubh*, region, [157](#).
 कति *kati*, how many, [231](#).
 करभू *kārabhū*, nail, [221](#).
 कवि *kavi*, poet, [230](#).
 कान्त *kānta*, beloved, [238](#).
 कान्ता *kāntā*, fem. beloved, [238](#).
 कियत् *kiyat*, how much, [190](#).
 किर् *kir*, scattering, [164](#).
 कुधी *kudhī*, m. f. a bad thinker, [221](#).
 कुमारी *kumārī*, m. girlish, [227](#).
 क्री *krī*, m. f. buying, [220](#).
 कृन्च् *kruñch*, curlew, [159](#).

क्रोष्टु *kroshṭu*, jackal, [236](#).
 खंज् *khañj*, lame, [163](#).
 गरीयस् *garīyas*, heavier, [206](#).
 गिर् *gir*, voice, [164](#).
 गुप् *gup*, guardian, [157](#).
 गुह् *guh*, covering, [174](#).
 गो *go*, ox, [218](#).
 गोरक्ष् *goraksh*, cowherd, [174](#).
 ग्रामणी *grāmaṇī*, leader of a village, [221](#).
 चकास् *chakās*, splendid, [172](#).
 चकासत् *chakāsat*, shining, [184](#).
 चिकीर्स् *chikīrs*, desirous of acting, [172](#).
 चित्रलिक् *chitralikh*, painter, [156](#).
 जक्षत् *jakshat*, eating, [184](#).
 जगत् *jagat*, world, [184](#).
 जगन्वस् *jaganvas*, having gone, [205](#).
 जग्मिवस् *jagmivas*, having gone, [205](#).
 जघन्वस् *jaghanvas*, having killed, [205](#).
 जघ्निवस् *jaghnivas*, having killed, [205](#).
 जरा *jara*, old age, [166](#).
 जलक्री *jalakrī*, m. f. a buyer of water, [221](#).
 जलमुक् *jalamukh*, cloud, [158](#).
 जाग्रत् *jāgrat*, waking, [184](#).
 तक्ष् *taksh*, paring, [174](#).
 तक्षन् *takshan*, carpenter, [191](#).
 तति *tati*, so many, [231](#).
 तंत्री *tantrī*, f. lute, [225](#).
 तरी *tarī*, f. boat, [225](#).
 तिर्यक् *tiryakh*, tortuous, [181](#).
 तुरासाह् *turāsāh*, Indra, [175](#).
 त्वक् *tvakh*, skin, [158](#).
 त्विष् *tvish*, splendour, [174](#).
 दन् *dat*, tooth, [214](#).
 ददत् *dadat*, giving, [184](#).
 दधि *dadhi*, curds, [234](#).
 दधृष् *dadhrish*, bold, [174](#).
 दन्त *danta*, tooth, [214](#).
 दरिद्रत् *daridrat*, poor, [184](#).
 दातृ *dātṛi*, giver, [235](#).
 दामन् *dāman*, rope, fem., [179](#), [193](#).

दाराः *dārāḥ*, wife, [149](#).
 दिधक्ष् *didhaksh*, desirous of burning, [174](#).
 दिष् *div* and द्यु *dyu*, sky, [213](#).
 दिञ् *diś*, showing, [174](#).
 दिञ् *diś*, country, [174](#).
 दुह् *duh*, milking, [174](#).
 दुहितृ *duhitṛi*, daughter, [235](#).
 दृम्भू *dṛimbhū*, thunderbolt, [221](#).
 दृश् *dṛiś*, seeing, [174](#).
 देवेज् *devej*, worshipper, [162](#).
 दोषन् *doshan*, arm, [214](#).
 दोस् *dos*, arm, [172](#), [214](#).
 द्यु *dyu* and दिष् *div*, sky, [213](#).
 द्यौ *dyo*, sky, [219](#).
 द्रुह् *druh*, hating, [174](#).
 द्वार *dvār*, door, [164](#).
 द्विदासी *dvidāmanī*, having two ropes, [194](#).
 द्विष् *dvish*, hating, [174](#).
 धनिन् *dhanin*, rich, [203](#).
 धातृ *dhātṛi*, n. providence, [235](#).
 धी *dhi*, m. f. thinking, [220](#).
 धी *dhi*, f. intellect, [224](#).
 धीवरी *dhitvārī*, wife of a fisherman, [193](#).
 ध्वस् *dhvas*, falling, [173](#).
 नदी *nadī*, f. river, [225](#).
 नप्तृ *napṭṛi*, grandson, [235](#).
 नञ् *naś*, destroying, [174](#).
 नस् *nas*, nose, [214](#).
 नह् *nah*, binding, [174](#).
 नामन् *nāman*, name, [191](#).
 नासिका *nāsikā*, nose, [214](#).
 निनीवस् *ninīvas*, having led, [205](#).
 निर्जर *nirjara*, ageless, [167](#).
 नृ *nṛi*, man, [237](#).
 नृतृ *nṛitṛi*, m. f. dancer, [222](#).
 नौ *nau*, ship, [217](#).
 न्यक् *nyakh*, low, [181](#).
 पंगु *paṅgu*, m., पंगू *paṅgū*, fem. lame, [230](#).
 पति *pati*, lord, [233](#).
 पथिन् *pathin*, m. path, [195](#).

पद् *pad*, foot, [214](#).
 पपी *papī*, *m. f.* protector, [222](#).
 परमनी *paramanī*, *m. f.* best leader, [221](#).
 परिव्राज् *parivraj*, mendicant, [162](#).
 पर्णध्वस् *parṇadhvas*, leaf-shedding, [173](#).
 पर्वन् *parvan*, joint, [191](#).
 पांडु *pāṇḍu*, *m. f. n.* pale, [230](#).
 °पाद् *-pād*, foot, [207](#).
 पाद *pāda*, foot, [214](#).
 पिंडग्रस् *piṇḍagrās*, lump-eater, [170](#).
 पितृ *pitṛi*, father, [235](#).
 विपक्ष् *pipakṣh*, desirous of maturing, [174](#).
 विपठिस् *pipaṭhis*, wishing to read, [171](#).
 पीलु *pīlu*, *m. n.* a tree and its fruit, [230](#).
 पीषन् *pīṣan*, fat, fem. पीषरी *pīṣarī*, [194](#).
 पुनर्भू *punarbhū*, re-born, [221](#).
 पुम् *pum*, man, (*pūms*), [212](#).
 पुर *pur*, town, [164](#).
 पुरुदंशस् *purudaśśas*, Indra, [168](#).
 पुरोडाश् *puroḍāś*, an offering, [176](#).
 पूषन् *pūshan*, name of a deity, [201](#).
 पृत् *prī*, army, [214](#).
 पृतना *prītanā*, army, [214](#).
 पृषत् *prīṣat*, deer, [185](#).
 पेचिवस् *pechivas*, having cooked, [205](#).
 प्रजापति *prajāpati*, lord of creatures, [233](#).
 प्रतिदिवन् *pratidivan*, sporting, [192](#).
 प्रत्यच् *pratyach*, western, [181](#).
 प्रधी *pradhī*, *m. f.* thinking eminently, [221](#).
 प्रधी *pradhī*, fem., [223](#).
 प्रशाम् *praśām*, quieting, [178](#).
 प्राच् *prāch*, eastern, [180](#).
 प्राह् *prāchh*, asking, [160](#), [174](#).
 प्रांच् *prāñch*, worshipping, [159](#).
 बदि *badi*, dark fortnight, [149](#).
 बहुराजन् *bahurājan*, having many kings, [194](#).
 बहुश्रेयसी *bahusreyasī*, auspicious, [227](#).
 बहूर्ज् *bahūraj*, very strong, [161](#).
 बुध् *budh*, knowing, [157](#).
 बृहत् *bṛihat*, great, [185](#).

ब्रह्मन् *brahman*, creator, [192](#).
 भवत् *bhavat*, Your Honour, [188](#).
 भिषज् *bhishaj*, physician, [161](#).
 भी *bhī*, f. fear, [224](#).
 भू *bhū*, being, [221](#).
 भू *bhū*, f. earth, [224](#).
 भूर् *bhūr*, atmosphere, [149](#).
 भृज् *bhrijj*, roasting, [162](#).
 भ्राज् *bhrāj*, shining, [162](#).
 भ्रातृ *bhrātṛi*, brother, [235](#).
 भ्रू *bhrū*, f. brow, [224](#).
 मघवन् *maghavan*, Indra, [200](#).
 मज्ज् *majj*, diving, [161](#).
 °मत् *-mat*, [187](#).
 मति *matī*, thought, [230](#).
 मथिन् *mathin*, churning-stick, [195](#).
 मधुलिह् *madhulih*, bee, [174](#).
 °मन् *-man*, [191](#).
 महत् *mahat*, great, [186](#).
 मांस् *māms*, meat, [214](#).
 मांस *māmsa*, meat, [214](#).
 मातृ *mātrī*, mother, [235](#).
 मास् *mās*, month, [214](#).
 मुष् *mush*, stealing, [174](#).
 मुह् *muh*, confounding, [174](#).
 मूर्धन् *mūrdhan*, head, [191](#).
 मृज् *mrij*, cleaning, [162](#).
 मृदु *mṛidu*, *m. f. n.* soft, [230](#).
 मृश *mṛś*, stroking, [174](#).
 यकन् *yakan*, liver, [214](#).
 यकृत् *yakṛit*, liver, [214](#).
 यज् *yaj*, sacrificing, [162](#).
 यज्वन् *yajvan*, sacrificer, [192](#).
 यति *yati*, as many, [231](#).
 ययी *yayī*, f. road, [222](#).
 युवन् *yuvan*, young, [199](#).
 यूष *yūṣha*, pea-soup, [214](#).
 यूषन् *yūṣhan*, pea-soup, [214](#).
 राज् *rāj*, shining, [162](#).
 राजन् *rājan*, king, [191](#).

राज्ञी *rājñī*, queen, [193](#).
 रुच *ruch*, light, [158](#).
 रुज् *ruj*, disease, [161](#).
 रुरुद्वस् *urudvas*, crying, [204](#).
 रुष् *rush*, anger, [174](#).
 रै *rai*, wealth, [217](#).
 लक्ष्मी *lakshmi*, f. goddess of prosperity, [225](#).
 लघु *laghu*, m. f. n. light, [230](#).
 लिह *lih*, licking, [174](#).
 लू *lū*, m. f. cutting, [220](#).
 वणिज् *vanij*, merchant, [161](#).
 °वत् *-vat*, [187](#).
 वधू *vadhū*, f. wife, [225](#).
 °वन् *-van*, [191](#).
 वर्षाः *varshāḥ*, rainy season, [149](#).
 वर्षाभू *varshābhū*, frog, [221](#).
 °वस् *-vas*, part. perfect, [204](#).
 वाच् *vāch*, speech, [158](#).
 वातप्रम्वी *vātapramvī*, antelope, [222](#).
 वार *vār*, water, [164](#).
 वारि *vāri*, water, [230](#).
 °वाह *-vāh*, carrying, [208](#).
 विद्वस् *vidvas*, knowing, [205](#).
 विषाण् *vipās*, a river, [174](#).
 विप्रुष् *viprush*, drop of water, [174](#).
 विभ्राज् *vibhrāj*, resplendent, [162](#).
 विवक्ष् *vivaksh*, desirous of saying, [174](#).
 विविष् *viviksh*, wishing to enter, [174](#).
 विज् *viś*, entering, [174](#).
 विद्यया *viśvayā*, all-preserving, [239](#).
 विद्युराज् *viśvarāj*, universal monarch, [162](#).
 विद्युसृज् *viśvasrij*, creator, [162](#).
 विष् *vish*, ordure, [174](#).
 विष्वच् *vishvach*, all-pervading, [181](#).
 वृक्षलू *vrikshalū*, tree-hewer, [222](#).
 वृश् *vriśch*, cutting, [159](#).
 शकन् *śakan*, ordure, [214](#).
 शकृत् *śakrit*, ordure, [214](#).
 शंसम्भा *śankhadhmad*, shell-blower, [239](#).
 शासत् *śasat*, commanding, [184](#).

शुचि *śuchi*, m. f. n. bright, [230](#).
 शुद्धधी *śuddhadhī*, thinking pure things, [221](#).
 शुद्धधी *śuddhadhī*, a pure thinker, [221](#).
 शुश्रुवस् *śuśruvas*, having heard, [205](#).
 शुष्की *śushkī*, [222](#).
 श्री *śrī*, f. happiness, [224](#).
 श्वन् *śvan*, dog, [199](#).
 श्वेतवाह *śvetavāh* and श्वेतवस् *śvetavas*, [209](#).
 संवत् *sainvat*, year, [149](#).
 सक्थि *sakthi*, thigh, [234](#).
 सखि *sakhi*, friend, [232](#).
 सजुस् *sajus*, friend, [172](#).
 सध्र्यच् *sadhryach*, accompanying, [181](#).
 सम्यच् *samyach*, right, [181](#).
 सम्राज् *samrāj*, sovereign, [162](#).
 सर्वशक् *sarvasak*, omnipotent, [155](#).
 सानु *śānu*, ridge, [214](#).
 सामि *sāmi*, half, [149](#).
 सिकताः *sikatāḥ*, sand, [149](#).
 सुखी *sukhī*, wishing for pleasure, [222](#).
 सुगण् *sugan*, ready reckoner, [154](#).
 सुचक्षुस् *suchakshus*, having good eyes, [165](#).
 सुज्योतिस् *sujoyotis*, well-lighted, [165](#).
 सुती *sutī*, wishing for a son, [222](#).
 सुतुस् *sutus*, well-sounding, [170](#).
 सुधी *sudhī*, m. f. having a good mind, [226](#).
 सुपिस् *supis*, well-walking, [170](#).
 सुभू *subhū*, m. f. having good brows, [226](#).
 सुमनस् *sumanas*, well-minded, [165](#).
 सुखी *śukhī*, well-faring, [221](#).
 सुसखि *susakhi*, a good friend, [232](#).
 सुहिंस् *suhims*, well-striking, [172](#).
 सुहृद् *suhrid*, friendly, [157](#).
 सृज् *srij*, creating, [162](#).
 सोमपा *somapā*, Soma drinker, [239](#).
 स्त्री *strī*, woman, [228](#).
 स्निह् *snih*, loving, [174](#).
 श्नु *śnu*, ridge, [214](#).
 शुह् *śnuh*, spueing, [174](#).
 स्पृग् *spriś*, touching, [174](#).

स्रज् *sraj*, a garland, [161](#).
 स्रस् *sras*, falling, [173](#).
 स्रुच् *sruch*, ladle, [158](#).
 स्वयं *svayam*, self, [149](#).
 स्वयम्बू *svayambhū*, self-existing, [221](#).
 स्वर् *svar*, heaven, [149](#).
 स्वसृ *svasri*, sister, [235](#).

स्वाप् *svāp*, having good water, [211](#).
 हन् *han*, killing, [202](#).
 हरित् *harit*, green, [157](#).
 हाहा *hāhā*, [240](#).
 हृद् *hṛid*, heart, [214](#).
 हृदय *hṛidaya*, heart, [214](#).
 ह्री *hrī*, f. shame, [224](#).

INDEX OF VERBS.

NOTE—The number refers to the number of each verb in the Appendix.

अक्ष् *aksh*, to pervade, [37](#).
 अज् *aj*, to go, to throw, (अजी [26](#)), [23](#).
 अञ्च् *añch*, to go, to worship, [17](#).
 अंज् *añj*, to anoint, [207](#).
 अद् *ad*, to eat, [162](#).
 अन् *an*, to breathe, [176](#).
 अय् *ay*, to go, [78](#).
 अर्द् *ard*, to go, to pain, [12](#).
 अव् *av*, to help, [92](#).
 अञ् *aś*, to pervade, [147](#).
 अस् *as*, to be, [173](#).
 आञ्च् *āñchh*, to stretch, [18](#).
 आप् *āp*, to obtain, [146](#).
 आस् *ās*, to sit, [183](#).
 आह *āha*, to speak, [190](#).
 इ *i*, to go, [171](#).
 इ *i*, to go; अधी *adhī*, to read, [186](#).
 इद् *ind*, to govern, [13](#).
 इप् *indh*, to kindle, [209](#).
 इष् *ish*, to wish, [118](#), [31](#).
 ईक्ष् *iksh*, to see, [69](#).

ईज् *ē*, to rule, [182](#).
 ईह् *ih*, to aim, [79](#).
 उक्श् *ukh*, to go, [16](#).
 उष् *ush*, to burn, [40](#).
 उरुग् *urug*, to cover, [191](#).
 उरि *ri*, to go, (रुञ्छति *richchhati*), [49](#).
 उरि *ri*, to go, [197](#).
 उरिज् *rij*, to gain, [72](#).
 एध् *edh*, to grow, [68](#).
 ऊद् *kaś*, to rain, to encompass, [25](#).
 ऊम् *kam*, to love, [77](#).
 काञ्च् *kāś*, to shine, [80](#).
 कास् *kās*, to cough, [81](#).
 कित् *kit*, to cure, (चिकित्सति *chikitsati*), [63](#).
 कुट् *kuṭ*, to bend, [111](#).
 कुण्प् *kunth*, to strike, [6](#).
 कृ *kṛi*, to do, [152](#).
 कृत् *kṛit*, to cut, [110](#), [107](#).
 कृप् *kṛip*, to be able, [89](#), [87](#).
 कृष् *kṛish*, to furrow, [38](#).
 कृष् *kṛish*, to trace, [106](#).

कृ *kṛi*, to scatter, 113.
 कृन् *kṛit*, to praise, 138.
 क्रम् *kram*, to stride, 30, 29.
 क्री *kṛi*, to buy, 153.
 क्लम् *klam*, to tire, 29, 30, 130.
 क्षण् *kshan*, to kill, 149.
 क्षम् *ksham*, to bear, 130.
 क्षि *kshi*, to wane, to diminish, 24.
 क्षिण् *kshin*, to kill, 150.
 खद् *khad*, to eat, 8.
 खन् *khan*, to dig, 95.
 खिद् *khid*, to vex, 107.
 ख्या *khyā*, to proclaim, 166.
 गद् *gad*, to speak, 9.
 गम् *gam*, to go, 33, 31.
 गा *gā*, to go, 83.
 गुप् *gup*, to protect, 26, 63.
 गुह् *guh*, to hide, 97, 29.
 गै *gai*, to sing, 44.
 ग्रह् *grah*, to take, 157, 105.
 ग्लै *glai*, to droop, 43.
 घु *ghu*-class, 46, 47, 200.
 घ्रा *ghrā*, to smell, 54.
 चकास् *chakās*, to shine, 177.
 चक्ष् *chaksh*, to speak, 181.
 चप् *chap*, to pound, 137.
 चम् *cham*, to eat, 29.
 चह् *chah*, to pound, 137.
 चि *chi*, to collect, 137, 140.
 चित् *chit*, to think, 2.
 चुर् *chur*, to steal, 136.
 च्युत् *chyut*, to sprinkle, 3.
 छो *chho*, to cut, 124.
 जक्ष् *jaksh*, to eat, 177, 176.
 जन् *jan*, to spring up, 132.
 जागृ *jāgri*, to wake, 178, 177.
 जि *ji*, to extel, 36.
 जृ *jṛi*, to grow old, 123, 156.
 ज्ञप् *jñap*, to know, to make known, 137.
 ज्ञा *jñā*, to know, 159.

ज्या *jyā*, to grow weak, 158, 36, 105.
 ज्वर् *jvar*, to suffer, 92.
 तक्ष् *taksh*, to hew, 37.
 तन् *tan*, to stretch, 148.
 तप् *tap*, to burn, 28.
 तम् *tam*, to languish, 130.
 तिज् *tij*, to forbear, (तितिक्षते *titikshate*), 75, 63.
 तु *tu*, to grow, 170.
 तुद् *tud*, to strike, 104.
 तृप् *trip*, to delight, 127, 38.
 तृह् *trih*, to kill, 208.
 तृ *trī*, to cross, 61.
 त्रप् *trap*, to be ashamed, 74.
 त्रस् *tras*, to tremble, 30.
 त्रुद् *truḍ*, to cut, 30.
 त्वर् *tvār*, to hurry, 92.
 दंश् *dañś*, to bite, 62, 73.
 दद् *dad*, to give, 70.
 दम् *dam*, to tame, 130.
 दरिद्रा *daridrā*, to be poor, 179, 177.
 दह् *dah*, to burn, 42.
 दा *dā*, to give, 58.
 दा *dā*, to give, 200.
 दान् *dān*, दीदांसति *dīdānsati*, to straighten, 63.
 दिव् *div*, to play, 121.
 दी *dī*, to decay, 154.
 दीधी *dīdhī*, to shine, 177.
 दुह् *duh*, to milk, 188.
 दृ *dṛi*, to observe, 120.
 दृग् *dṛis*, to see, (पश् *paś*), 48, 38.
 दृ *dṛi*, to tear, 156.
 दे *de*, to protect, 85.
 दै *dai*, to cleanse, 46.
 दै *dai*, to protect, 85.
 दो *do*, to cut, 124.
 द्युत् *dyut*, to shine, 86.
 द्विप् *dvish*, to hate, 187.
 धा *dhā*, to place, 201.
 धू *dhū*, to shake, 156.
 धूप् *dhūp*, to warm, 27.

धे *dhe*, to drink, [47](#).
 ध्मा *dhmā*, to blow, [55](#).
 नद् *nad*, to hum, [11](#).
 नम् *nam*, to bow, [32](#).
 नञ् *naś*, to perish, [129](#), [117](#).
 नह् *nah*, to bind, [135](#).
 निष् *niksh*, to kiss, [15](#).
 निज् *nij*, to cleanse, [202](#).
 निद् *nind*, to blame, [14](#).
 नृत् *nṛit*, to dance, [122](#).
 पण् *paṇ*, to traffic, [26](#).
 पण् *paṇ*, to praise, [76](#).
 पत् *pat*, to fall, [64](#).
 पद् *pad*, to go, [133](#).
 पन् *pan*, to praise, [26](#), [76](#).
 पश्य *paśya*, to see, [48](#).
 पा *pā*, to drink, [53](#).
 पिञ् *piś*, to form, [107](#).
 पू *pū*, to purify, [156](#).
 पू *pri*, to fill, [195](#), [156](#).
 प्रह् *prachh*, to ask, [115](#), [105](#).
 प्सा *psā*, to eat, [163](#).
 फल् *phal*, to burst, [34](#).
 बध् *badh*, बीभत्सते *bībhatsate*, to loathe, [63](#).
 बन्ध् *bandh*, to bind, [160](#).
 बुध् *budh*, to perceive, [134](#).
 ब्रू *brū*, to speak, [190](#).
 भञ्ज् *bhañj*, to break, [206](#).
 भी *bhī*, to fear, [193](#).
 भू *bhū*, to be, [1](#).
 भृ *bhṛi*, to carry, [199](#).
 भ्रज्ज् *bhrajj*, to fry, [105](#).
 भ्रम् *bhram*, to roam, [30](#), [130](#).
 भ्राञ् *bhrās*, to shine, [30](#).
 भ्राञ् *bhlās*, to shine, [30](#).
 मज्ज् *majj*, to sink, [117](#).
 मद् *mad*, to rejoice, [130](#).
 मन्थ् *manth*, to shake, to churn, [5](#).
 मव् *maṇ*, to bind, [92](#).
 मा *mā*, to measure, [164](#).

मा *mā*, to measure, [198](#).
 मान् *mān*, मीमांसते *mīmāṃsate*, to search, [63](#).
 मि *mi*, to throw, [154](#).
 मिद् *mid*, to be wet, [131](#).
 मिह् *mih*, to sprinkle, [41](#).
 म्री *mī*, to kill, [154](#).
 मुञ् *much*, to loosen, [107](#).
 मुह् *muh*, to be foolish, [128](#).
 मृ *mṛi*, to die, [119](#).
 मृज् *mṛij*, to clean, [174](#).
 म्ना *mñā*, to study, [57](#).
 मुञ् *mruch*, to go, [19](#).
 यज् *yaj*, to sacrifice, [99](#).
 यम् *yam*, to stop, [31](#), [58](#).
 यम् *yam*, to feed, [137](#).
 या *yā*, to go, [165](#).
 यु *yu*, to mix, [169](#).
 रञ् *rañj*, to tinge, [62](#).
 रद् *rad*, to trace, [10](#).
 रम् *ram*, to sport, [91](#).
 राज् *rāj*, to shine, [94](#).
 रु *ru*, to go, to kill, [84](#).
 रु *ru*, to shout, [170](#).
 रुद् *rud*, to cry, [176](#).
 रुध् *rudh*, to shut out, [203](#).
 रुप् *rush*, to kill, [39](#).
 लप् *lash*, to desire, [30](#).
 लिप् *lip*, to paint, [109](#), [107](#).
 लुप् *lup*, to break, [107](#).
 लू *lū*, to cut, [156](#).
 वच् *vach*, to speak, [175](#).
 वज् *vaj*, to go, [21](#).
 वद् *vad*, to speak, [66](#).
 वप् *vap*, to sow, to weave, [100](#).
 वय् *vay*, to go, [105](#).
 वल् *val*, to live, [137](#).
 वञ् *vaś*, to desire, [167](#), [105](#).
 वस् *vas*, to dwell, [65](#).
 वह् *vah*, to carry, [101](#), [93](#).
 विञ् *vichh*, to go, [26](#).

विज् *vij*, to separate, 202.

विद् *vid*, to find, 108, 107.

विद् *vid*, to know, 172.

विष् *vish*, to embrace, 202.

वी *vi*, see अज् *aj*.

वृ *uri*, to choose, 142; Parasmaipada.

वृ *uri*, to cherish, 161; Âtmanepada.

वृत् *urit*, to be, 87.

वृध् *uridh*, to grow, 87.

वृ *uri*, to choose, 156.

वे *ve*, to weave, 102.

वेवी *vevi*, to obtain, 177.

व्यच् *vyach*, to surround, 105.

व्यप् *vyath*, to fear, to suffer pain, 90.

व्यध् *vyadh*, to pierce, 126, 105.

व्रज् *vraj*, to go, 22.

व्रश् *vrasch* to cut, 112, 105.

शक् *śak*, to be able, 144.

शद् *śad*, to wither, 51.

शम् *śam*, to cease, 130.

शान् *śān*, शीशांसति *śīśānsati*, to sharpen, 63.

शास् *śas*, to command, 180, 177.

शिष् *śish*, to distinguish, 204.

शी *śi*, to lie down, 185.

शृप् *śridh*, to hurt, 87.

शो *śo*, to sharpen, 124.

श्रुत् *śhut*, to flow, 4.

श्रुत् *śhyut*, to flow, 4.

श्रम् *śram*, to tire, 130.

श्रि *śri*, to go, to serve, 98.

श्रु *śru*, to hear, 145.

श्वस् *śvas*, to breathe, 176.

श्वि *śvi*, to swell, 67.

श्वे *shvayai*, to sound, 45.

श्विष् *shvish*, to spit, 35, 29.

श्वष् *shvashk*, to go, 71.

संज् *sañj*, to stick, 62, 73.

सद् *sad*, to perish, 52.

सन् *san*, to obtain, 151.

सह *sah*, to bear, 93.

सिष् *sich*, to sprinkle, 107.

सिध् *sidh*, to go, and सिध् *sidh*, to command, 7.

सिष् *siv*, to serve, 82.

सु *su*, to distil, 139.

सू *sū*, to bear, to bring forth, 184.

सृ *sri*, to go, 50.

सृज् *srij*, to let off, 116, 38, 48.

सो *so*, to finish, 125, 124.

स्कन्द् *skand*, to approach, 60.

स्कम् *skambh*, to support, 155.

स्कु *sku*, 155.

स्कम् *skumbh*, to hold, 155.

स्तम् *stambh*, to support, 155.

स्तु *stu*, to praise, 189.

स्तु *stu*, to praise, 170.

स्तुम् *stumbh*, to stop, 155.

स्तृ *stri*, to cover, 141.

स्तृ *strī*, to cover, 156.

स्त्ये *styai*, to sound, 45.

स्था *sthā*, to stand, 56.

स्पृज् *spriś*, to touch, 114.

स्यन्द् *syand*, to sprinkle, to drop, 88, 87.

स्त्रिष् *sri*, to go, to dry, 92.

संज् *sañj*, to embrace, 73, 62.

स्वप् *svap*, to sleep, 176.

हन् *han*, to kill, 168.

हा *hā*, to leave, 196.

हि *hi*, to go, to grow, 143.

हिंस् *hims*, to kill, 205.

हु *hu*, to sacrifice, 192.

हुर्ह् *hurchh*, to be crooked, 20.

हृ *hri*, to take, 96.

ह्री *hri*, to be ashamed, 194.

हृ *hri*, to bend, 59.

ह्वे *hve*, to call, 103.

005686418

ADDENDA ET CORRIGENDA.

Page 2, line 28, read *ai* instead of *di*.—P. 8, l. 27, read गवर्मेण् *Gavarmanē*.—P. 10, l. 30, add, 'ā, ē, ī, ū'.—P. 16, l. 32, read उष्णं *uṣṇam*.—P. 19, l. 1, dele 'or Visarga'.—P. 30, l. 38, add अहः *ahah*.—P. 39, l. 34, add, 'The change of *n* into *ṣ* in proper names, like *Trinayanah*, is said to be optional (Sār. I. 16, 23).—P. 43, l. 11, read 'to shout' instead of 'to be happy'.—P. 43, l. 14, add, 'to sow or' before 'to weave'.—P. 43, l. 33, read परि *pari* instead of प्रति *prati*.—P. 44, note, add, पुंसु *puṁsu* is in reality पुन्सु *punsu*, but the *m* of the base पुम् *pum* being *paddate*, native grammarians are much perplexed as to whether *m* should be changed into Anusvāra (§§ 8, 133) or into न् *n* (§ 136).—P. 54, l. ult., read भ्रज् *bhraj*.—P. 55, l. 9, read 'he will enter'.—P. 56, l. 14, add, 'The vowel of सह *sah* and वह *vah* is changed into ओ *o* (Pāṇ. vi. 3, 112), unless *Samprasāraṇa* is required, as in Pt. अहः *āḥah* (Pāṇ. vi. 1, 15).—P. 56, l. 24, read, 'Certain nominal bases, and see § 173'.—P. 57, l. 5, add, 'Final त् *t*, द् *d*, ध् *dh*, before the स् *s* of the 2nd pers. sing. Impf. Par., may be regularly represented by त् *t*, or by स् *s*; अवेत् *avet* or अवेः *aveḥ*, thou knewest; अरुणत् *aruṇat* or अरुणः *aruṇah*, thou preventedst'.—P. 66, l. ult., read अर्जि *arji*; in compounds बहूर्जि *bahūrji*, (this form is supported by Colebrooke, the *Siddhānta-Kaumudī*, and likewise by the *Prakriyā-Kaumudī*, which says, अर्जि । शौ नुमेति केचित् अर्जि । बहूर्जि नुम्यतिषेधः । बहूर्जि कुलानि । चंत्वात्पूर्व नुममिच्छंतेके । बहूर्जि ।).—P. 75, l. 14, dele भ्रस् *bhras*.—P. 77, l. 25, read उक्थशास् *ukthasās*.—P. 90, l. 8, read अर्यम instead of अर्यमण; l. 9, *aryama* instead of *aryamaṇa*.—P. 99, l. 11, read 'Thus' instead of 'This'.—P. 107, l. 14, read 'four' instead of 'three'.—P. 123, l. 2 from below, read 'Pāṇ. vii. 4, 4'.—P. 132, l. 22, read अधर *adhara*.—P. 133, l. 23, read आः *āḥ*.—P. 141, l. 33, add, 'and the Reduplicated Aorist'.—P. 150, note 1, The rule is supplied on page 278, No. 139.—P. 153, note 3, add, 'Hu class, and see the rule on page 284, No. 162 †'.—P. 160, l. 19, read 'ending in more than one consonant'.—P. 163, l. 13, read 'I. Aorist *Ātmanepada*, see § 337, II. 4'.—P. 167, l. 12, read ववरिच *vavaritha*, and see § 335, 1, and No. 142.—P. 167, l. 33, read 'in the periphrastic future'.—P. 168, ll. 36 and 37, add, 'if without *i* in the periphrastic future'.—P. 168, note, read '§ 337, I. 2'.—P. 172, ll. 30 seq., As the periphrastic perfect has but one accent it would be better to write it as one word.—P. 176, l. 10, add, 'to इर् *ir*, or before consonants to ईर् *īr*'.—P. 182, l. 3, add, 'Thus from मी *mī* or मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *aleṣṭa*. In the *Parasmaipada* *mī*, *mi*, and *lī* (optionally) take the third form'.—P. 182, l. 23, read '(as to दृश् *dṛś*, see Pāṇ. III. 1, 47)'.—P. 195, l. 29, The words placed between brackets were meant to be deleted.—P. 203, l. 10, read 'Aorist *Ātmanepada*'.



